

THE
ART OF
DYING WELL.

Deuided into tvvo Books.

WRITTEN

By ROBERT BELLARMINE
of the Society of Iesus, and
Cardinall.

*Translated into English for the benefit
of our Countreymen, by C. E.
of the same Society.*



Immortui qui in Domino moriuntur . Year 14.

Pen: yet for gentler profit it may

* 2

Prove.



TO
THE RIGHT
HONORABLE
THE L. M. M.

*the Translatour wisheth all true
Honour and Happynes.*



HAVING nothing of
myne own worthy
of your Honorable
Acceptance, or any
way proportiona-
ble to your Merits;
I present you with
a Strangers Labour in an English at-
tyre : which although for quantity
it be one of the least, & for tyme the
last that hath come from that learned
Pen: yet for generall profit it may

T H E E P I S T L E

proue the best, as treating a more familiar Argument then any of his other spirituall Books haue done.

Nothing is more certayne, nothing more vsuall then Death, which hath consumed all that haue gone before vs; and we, whether we will or nill, must tread the same path, and follow them. There is no exemption from this passage, to which (such is the swift and short course of our life) we doe not so much runne, as fly: and yet for the most part come to it before we would, yea altogether against our will; and that specially for the great horreur we conceaue thereof, which for the most part is grounded on the guylt of Conscience. For as the Wiseman saith, *timida est nequitia*, wickednesse is full of feare, and condemnes it selfe, and where the foule is surcharged with synne, & hel fire prepared to receiue the sinner, no meruayle though he feare and tréble:
or

Sap. 17.

D E D I C A T O R Y.

or els for want of Fayth of the future life. For such as make their soules as mortall as their bodyes, and stretch their thoughts no further then to that which like beasts, they see with their eyes, doe easily with the Philosopher esteeme of death as if it were, *Ma-*
ximè omnium rerum horribilis, of all Arist. 3.
Moral. 6. things the most dreadfull, in regard that it depriveth them of their temporall Emoluments, their Friends, Honours, Disports, and all esteemed Happines; so as the first for feare of what is to come, these for grieve of that which is past esteeme death dreadfull. Or finally this falls out for want of due consideration thereof, of death I meane, which to such as haue it still before their eyes, as it is a bridle from sinne, and spur to vertue; so is it an encouragement against the poyson thereof. For the sting of this snake (as the Apostle sayth) is synne; *Stimulus mortis peccatum*, which by 1. Cor. 15.

T H E E P I S T L E

continuell meditation thereon, is taken away: *memento mortis tuae* (sayth Saint *Hierome*) & *non peccabis*, remember thy death, and thou shalt not sin; or as Saint *Gregory* sayth, *culparum laqueos euadent*, such shall walke so warily as they shal not fal into the snares of the enemy, or sting of death; and consequently shalbe free from al feare which the morall Philosopher did rightly obserue, and therfore gaue this aduise to his friend *Lucilius*: *Tu, ut mortem numquam timeas, semper cogita*, that thou mayst neuer feare death, be alwayes thinking on it.

Hier. ad
Cypr.
Greg. 13.
Moral. c.
10.

Seneca ep.
38.

Ansel. ep.
113.

Which contemplation is so so-
ueraigne and effectuell, as our wor-
thy Bishop of *Canterbury* S. *Anselme*
writing to one, whome he very dear-
ly esteemed in *England*, who had de-
maunded his counsaile for spirituall
direction, he gaue him only this ad-
uise saying: So liue euery day as thou
doest desyre to be found at the last
houre

DEDICATORY.

houre of thy life; and so euery day »
prepare thy selfe as if to morrow thou »
wert to dye, and to giue account vn- »
to God; by this meanes thou shalt »
proceed from vertue to vertue. So he. »
Which graue aduise little needs any »
Commentary, & your Vertuous Dis-
position as little needes my incite-
ment. I know you are not vnmynd-
full heerof; I know your Zeale and
Constancy in Gods cause; I know
your Charity towards the afflicted,
and cannot doubt of the continual vse
of prayer and vertuous actions, wher-
with now for many yeares you haue
beene so well accustomed; which so
dispose you to this end, as you need
not feare, but with desire expect this
passage, which will open heauen,
which will take you from the world,
and restore you to God; which will
loose the bands of this corruptible
clogge, and inuest you for euer with
immortall glory; and which finally

T H E E P I S T L E

frō the sight of these transitory things,
the meere shaddows of true pleasure,
will bring you to the full sight of the
Blessed *Trinity*, the maine ocean of all
true delights, and there (as the A-
postle sayth) *semper cum Domino eri-*
mus, we shall for euer be with our,
1. Thess. 4. Lord.

This is the happynesse of the
Vetuous, *foreuer* in the next life, *to be*
with our Lord, who neuer in this life
would forsake him, but still continu-
ed in his feare, and fauour vntill the
end. These with triumphant securi-
ty tread Death vnder their feete,
whiles the wicked surprized & con-
quered by his force, are made a prey
to his Tyranny, who is not moued
at all, with their teares, cryes, or a-
ny intreaty, but no lesse scornes this
their fruitlesse grieve, then he doth the
frayle power of the most potent Mo-
narch of the world, whome he ouer-
throwes with as great facility, as the
poorest

DEDICATORY.

poorest beggar, and that without all regard of degree, age, strength, riches, or what els soeuer the earth affords. This did *Clotharius* King of *France* (to name one for all) acknowledge, when being dangerously sicke as Saint *Gregory* of *Towers* doth recount, he layd vnto such as stood about him: *Vah quid putatis? qualis est ille Rex celestis, qui sic tam magnos Reges interficit?* What thinke you my maysters? How great is the King of heauen, who in this manner doth kill so potent Kings? Death is the instrument of execution, which to such as prepare themselves vnto it is a sleep and quiet repose, to others a most dreadfull bitterness and vexing torment; a Lambe where it is subdued, a lyon where it doth ouercome. The good wish for it, the bad abhorre it; but both the one & the other must of necessity vndergo it; and I know not what greater folly or frenzy can

*Greg. Tu.
l. 4. bistor.
cap. 21.*

T H E E P I S T L E

be imagined, then to be watchfull in light matters, and to forget this; to behould with attentive affection the thinges that fly from vs, and not to see whither our selues, by the swife wings of tyme, are incessantly carryed; to see others euery where to dye, and yet to liue in such careles neglect as if euen in this life we were immortal; to belieue that there is a Hell, & Heauen, & neither to feare the one, or to desire the other; to know that euery one shall receaue according to the workes he hath done good or euill: *Referet unusquisq;* (sayth the Apostle) *propria corporis prout gessit, siue bonum siue malum*: Euery one shall receaue according to that he hath done in this life, either good or euill; and yet not to furnish himselfe with true merits, by the practise of vertue, which alone will crowne him with euerlasting felicity. *Filij hominum us-*

2. Cor. 5.

Psalm. 4.

quequo graui corde! O you sonnes of men

DEDICATORY.

men, how long will you be heavy-
harterd?

But in vaine do I speake to them
who haue their eyes shut, their eares
stopt, and their harts hardned; who
will not vnderstand to do well, who
are fallen into the depth, and therefore
contemne all counsaile, and will not
be with-held from running headlong
into the gulfe of perdition: there is
no salue for such desperate soares, vn-
les God by a singular mercy, *in manu* Psalm .135.
potente & brachio excelso, in a strong
hand, & powerfull arme do reclaime
them, which in many, yea most, he
doth not. For albeit his Mercy be
great, yet is his Iustice exact; and the
number of the damned in hell fyre, is
farre greater then of the seruants of
God that are crowned in heauen; &
often it is repeated in the Scripture,
that many are called, but few elected;
that the way to heauen is narrow, &
few enter; the way to hell is wyde,
and

THE EPISTLE

and troden by many; with the like. All which will not awake them out of this dead letargy, & drowſy ſleep, no warnings, no bookes, no threats, no perſwaſion wil auayle them. And albeit I could wiſh that this worke might benefit all, yet that I may wel wiſh, but cannot expect. To your ſelf I know it will be gratefull, and beneficiall alſo, I hope vnto yours, and others: at leaſt ſo from my hart I do deſire it may be: and the ſubieſt thereof being ſo neceſſary, and pointes therein treated ſo important, they cannot but much ſtir vp any well diſpoſed mind to reflect vpon them.

For in this little Treatiſe you haue the principles and precepts of good Life, the uſe of Prayer, Faſting, Almes, and other vertues; you haue Advertisements for the Sacraments, how to prepare your ſelfe vnto them, how to receaue them; you haue remedy againſt Tentations, Comforts in affli-
ctiōs,

DEDICATORY.

Atiōs, Instructions for security, Fore-
warnings against dangers ; in one
word hence you haue what to feare,
what to follow, what to fly. So as this
little booke to such as can vse it well,
and frame their liues to the prescript
thereof, is a rich Iewell, & heauenly
Treasure, of which we may truly say, *Procul & de ultimis finibus pretium eius,* Prover. 21.
and the Author being perhaps neuer
to write more, by reason of his great
age, and weaknes, (for he wants not
two yeares of fourscore) this his last
begotten *Benjamin* deserueth more
respect. For besides the subiect and
substance thereof, it layes open the
true *Idea* (or Image) of the Writer,
what his Iudgment is of all wordly
felicity ; where all his thoughts and
endeauours haue still beene fixt and
directed ; how he is disposed to shut
vp the last period of his life ; although
his own actions are more liuely cha-
racters heerof, then any of his books
haue

THE EPISTLE

have yet expressed; in so much as of his Familiars he is more admired for his rare vertue, then he is renowned amongst Strangers for his exquisite learning.

These motives with the band of Gratitude for former Merits have emboldened me to make this Present vnto your Honour, aswell by this meanes (seeing by better I cannot) to discharg my duty for your deserts as also for that I tender your spirituall good, which heereby may not a little be aduanced. The root seemes bitter but the fruit is pleasant, yea the bitterness it selfe is intermingled with delight: for the contemplation of death is only fearfull to such as are vnacquainted with it; when vse hath made it more familiar, then will the remembrance thereof be delightfull because as the Prophet sayth: *Cum dederit dilectis suis somnum, ecce hereditas Domini*; when he shall bestow this sleep

DEDICATORY.

sleep on his friendes, then loe, is the inheritance of our Lord at hand. So as death is the end of all our labours in this life; and the end (as the Philosopher sayth) is, or ought to be first intended, and specially regarded, because all doth depend thereon. What auayleth it a Ship to haue escaped many stormes in the wide Ocean, if in the returne within sight of the ha- uen it be cast away? What is the Hus- bandman the better who hauing had a prosperous spring, if a little before haruest his corne be blasted? Or for Souldiers to haue fought a long and sharp battel with valour, if in the end they be ouerthrowne, & discomfited? The end must carry the crowne; till then all is subiect to vncertaine mis- chance. And so we see many for a long tyme to haue liued well, and e- uen then when they seemed ready to haue receaued their rewards, to haue miscaryed, & lost all; but this com-
monly

T H E E P I S T L E

monly neuer befalls thē who hauing their end still before the eyes of their soule, do with continuall feare and trembling worke their Saluation. Of which point, for that the worke it self will speake at large, I shall not need to adioyn more, but leauing the same to your serious view, cōmēd the successe of all vnto Almighty God; vnto whome I commit you, this second of Nouember, wherein we pray for all faythfull soules departed, that they may be fellowes with the Saints; and for our selues, that we may be fellows of them both, in euerlasting happiness. 1620.

*Your Honours poore
Beadsman, and duti-
full seruant.*

C. E.



The Preface of the Authour .

CONSIDERING with my selfe in the last tyme of my vsuall re-
irement (in which setting aside all
publike assayres I attend only to my
selfe) what should be the reason that
so few doe labour to learne the Art of dying well,
which should be best knowne and most familiar vn-
to all , no other answere did occurre vnto my mynd Eccles. x.
but that of the VViseman , Stultorum infini-
tus est numerus , the number of fooles is infinit.
For what greater folly can there be thought or ima-
gined then for men to neglect that art on which all
their chiefeest good and euerlasting weale do depend
and with so great care and no lesse labour to pra-
ctise so many and almost innumerable other arts by
which their temporall good so soone to be lest & lost
may eyther be kept or increased ? For truly none
can deny the art of dying well to be the art of arts,
who with due attention will consider that in the
hower of our death we are to render an account
vnto God of whatsoener we haue done , sayd , or
thought in the whole course of our life , and that
Euen vnto the least idle word that we haue spoken,
the Diuell being then our accuser, our conscience the
witnes, God the Iudge; nothing then remayning but
to win glory for the blessed, & neuer ending woe

The preface of the Authour.
for the wicked.

WVe see by daily experience in such as contend euen for small matters, when the tyme of iudging the same is at hand, both the plainiffe and defendant to take no rest, but to recurre now to their lawyers, now to their Attourneyes, now to the Iudges, now to the friends and allyes of all these to haue the definitiue sentence giuen in their fauour: & at our death the cause of all causes being brought before the supreme Iudge to wit of euerlasting life or death, the defendant that is guilty oftentimes found vnprovidid & so oppressed with sicknes as he is not his owne man, and is then compelled to giue an account of these things of which perhaps whiles he was in good health be neuer so much as thought vpon.

Hence it cometh that miserable mē do fall so fast headlong into hell fire: & truly, as S. Peter sayth,
1. Pet. 4. If the iust mā shall scarce be saued, where shall the wicked, and the synner appeare?
VWherefore I esteeme it a matter of speciall moment first to admonish my selfe, then my brethren that they duly regard this art: and if there be any that haue not learned it of better maysters, at least that they contemne not these things which we haue laboured to collect or gather together out of the holy Scriptures, & the writings of our ancient maisters.

But before we come to the rules or precepts of this Art, I haue thought it expedient to search somewhat into the nature of death, and to see

The preface of the Authour.

in what ranke it is to be placed, eyther amongst the things that are good, or else the contrary amongst the euill. And truly if death be absolutely take without any other respect or relation, then doublesse is it to be esteemed euill, as being that priuation which is opposed to life, which life no man can deny to be a good thing. Agayne we may add, that God is not

the Authour of death, for as the VVise man teacheth vs: Through the enuy of the Diuell, Sap. 1. & death entred into the world, which is confirmed by Saint Paul when he sayth: By one mā synne entred into the world, & by synne death, in whome all haue synned: hence I cōclud that if God made not death, then is not death in it self good, because al that God hath mad is good, as Moyles sayth: God saw all things that he had made, and they were all very good. Rom. 5. Genes. 1.

Notwithstanding although that death be not good, yet hath the wisdom of God so found out a meanes as it were to temper or season the same, as that out of this bitter root much sweet fruit may growe. Hence it comes, that Dauid sayth, The death of the Saints of our Lord is precious in his sight; and the Church in the preface of the Masse of the Resurrection speaking of Christ sayth, Who by dying destroyed our death, & by rising agayne repayred our life: Truly that death which destroyed ours, & repayred our life cannot be otherwise then very good, and ther-

The preface of the Authour.

fore albeit euery death be not good, yet we must graunt that some are; & therefore Saint Ambrose feared not to entitle one of his bookes: *De bono mortis*, of the good of death, in which he cleerly demonstrateth death (although begotten of synne) to bring with it many and no small vtilities.

1ob. 14. Finally the same is confirmed by reason which doth shew death howsoever in it selfe ill, by the grace of God, to worke and procure much good: for first we reape great good by death in that it riddeth vs from all the miseries of this life, which are both very many, and very great. Holy Iob in playne words lamenteth of these miseries thus: Man born of a woman, liuing but a short tyme, is

Eccles. 4. replenished with many miseries. And Salomon sayth: I haue commended more the dead then the liuing, & haue iudged him more happy then both who is not yet borne, nor hath seene the wickednesse committed vnder the sunne. And Ecclesiasticus addeth saying: A great turmoyle is made for all men, and a heauy yoke is layed on the children of Adam, from the day of their issuing forth from their mothers wombe, vntill the day of their buriall, or returne to the common mother of all, to wit the earth, which finally as the parent of all receaueth them into her bosome, and turneth them into corruption. The Apostle in like mā-

The preface of the Authour.

ner cōplaineth of the miseries of this life and sayth,
Vnhappy man that I am, who shall deli-
uet me from the body of this death?

By these testimonyes of sacred VVrit is suffi-
ciently proued death to haue this good annexed vn-
to it, that it deliuers a man from infinit miseries
of this life. Moreouer it yieldeth vs another farre
more eminent good then this, because it is the gate
by which we enter and passe from a prison to a
Kingdome. This was reuealed by our Lord to Saint
Iohn the Apostle and Euangelist, whiles for the
sayth of Christ he liued in banishment in the Ile of
Pathmos: I heard (sayth he) a voyce from
heauen saying vnto me: Blessed are the
dead who dyc in our Lord; from hence
forth now sayth the spirit they may rest
from their labours, for their workes doe
follow them. Blessed truly is the death of Saints
which at the commaund of the heauenly King deli-
uereth the soule from the prison of the flesh & brin-
geth it to the Kingdome of heauen, where the holy
soules now free from all labours doe sweetly repose,
and for reward of their works do receaue the crown
of a Kingdome: and euen vnto the soules which are
caryed to Purgatory death yieldeth a great benefis,
whiles it deliuereth them from the feare and dan-
ger of hell, and makes them secure of their future &
euerlasting felicity: yea, euen vnto the damned
death seemeth to yield some good, when deliuering

Apoc. 14.

The p̄face of the Authour:

them the sooner from their bodyes, it maketh that the measure of their torments shal no more increase by the synnes they would haue committed in their longer life.

Phil. i.

For these sonotable vtilityes death sheweth not a dreadfull but a smiling, not a terrible but an amiable countenance towards the good: & hence it proceeded that the Apostle so securely cryed out, Christ is my life and death my gayne, being desirous to be dissolued and to be with Christ: & in his first Epistle to the Thessalonians he warneth the good Christians not to be contristated with the deaths of their deereſt friends, neyther to bemoane them as dead, but rather to behold the resting as it were in a sleepe.

And there liued not long ſince a holy woman called Catharine Adorna of the City of Genua, who was ſo enflamed with the loue of Chriſt, that ſhee had an incredible deſire to dye and go to her beloned Sauour, & for this cauſe transported with the loue of death ſhee did often prayſe the ſame as moſt ſayre and beautifull, only miſliking that ſhe fled from ſuch as ſought her, and ſought for ſuch as fled from her. The Reader may ſee more hereof in the 7. Chapter of her life. Out of theſe things which we haue ſayd we ſee that death as it is the childe of ſin is euill, but through the grace & mercy of Chriſt who vouchſafed to dy for vs, to become many wayes profitable and wholſome, amiable and delightfull.

THE

THE CONTENTS.

THE FIRST BOOKE.

Chap. 1. Of the first Precept, which is, That he who desireth to dye well, doe liue well. pag. 1.

Chap. 2. Of the second Precept of dying well, which is to dye first to the world. pag. 5.

Chap. 3. Of the third Precept of the Art of dying well: which is of the three Theologicall Vertues. p. 17.

Chap. 4. Of the fourth precept of the Art of dying well, which conteyneth three Euangelicall documents. 26.

Chap. 5. Of the fifth precept, in which is detected the error of the Rich mē of this world. pag. 39.

Chap. 6. Of the sixth precept of the Art of dying well, in which are explicated three Morall Vertues. 47.

Cap. 7. Of the 7. precept, which is of Prayer. 57.

Cap. 8. Of the eight precept, which is of fasting. 71.

Cap. 9. Of the 9. precept, which is of almesdeeds. 72.

Chap. 10. Of the tenth precept of dying well, which is of the Sacrament of Baptisme. pag. 97.

Ca. 11. Of the 11. precept, of Cōfirmation. 107.

Chap. 12. Of the twelfth precept, which is of the Eucharist, or Sacrament of the Altar. pag. 113.

Cap. 13. Of the 13. precept, of Pennance. 122.

Chap. 14. Of 14. Precept, of Order. pag. 132.

Chap. 15. Of the 15. Precept, which is of Matrimony. pag. 142.

Chap. 16. Of the 16. precept, which is of Extreme Vnction. pag. 154.

THE

The table of the Contents.

THE SECOND BOOKE.

Chap. 1. The first Precept of dying well when our death is neere at hand which is meditatio of death. 181.

Chap. 2. Of the 2. Precept, is of Iudgment. 199.

Cap. 3. Of the third precept, which is of Hel. 204.

Chap. 4. Of the fourth precept, which is of the glory of the Saints. pag. 213.

Chap. 5. Of the 5. precept when our Death is neere which is of making our last will & testament. pa. 223.

Cap. 6. Of the 6. precept, which is of Cōfessio. 228.

Cap. 7. Of the 7. precept, which is of receauing the B. Sacramēt, giue vs for our Viaticum. pag. 234.

Chap. 8. Of the 8. precept, which is of Extremū Vnction. pag. 250.

Chap. 9. Of the first Tentation of the Diuell, wit, of Heresy. pag. 256.

Cap. 10. Of the 2. tentation to Desperatio. 162.

Chap. 11. Of tēptatio to the hatred of God. p. 269.

Chap. 12. Of the first Remedy against the temptations of the Diuell. pag. 270.

Cap. 13. Of the 2. Remedy against Tēptatiōs 283.

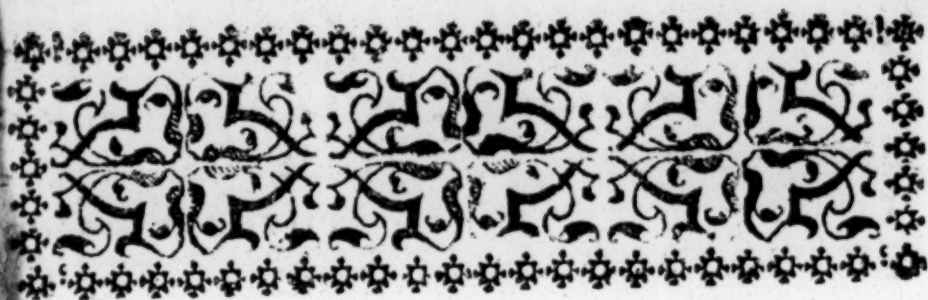
Ca. 14. Of such as dy not of an ordinary death. 290.

Chap. 15. Of the happy death of such as haue learned well this Art of dying well. pag. 296.

Chap. 16. Of the vnfortunate death of such, as haue neglected this Art of dying well. pag. 304.

Chap. 17. The sume, of the Art of dying well. 320.

T H E



THE ART

HOW TO DYE WELL.

THE FIRST BOOKE.

CHAP. I.

Of the first Precept of this Art of Dying well, which is, That he who desireth to dye well, do live well.

Begin now to treat of the precepts or rules of this Art which I will deuide into two parts. In the first, we wil set downe rules which men should obserue, whiles they are in good health. In the second others which shall be necessary when they are dangerously

A

rouly

2 *The Art how to dye well.*

roufly sicke, and by all probability in danger to dye soone. In the first part, we shall deliuer the precepts which appertayne vnto the vertues; then those which appertayne vnto the Sacraments. For by these two wayes we are most of al holpe both to liue, and to dye well.

But before both these, this generall rule is to be premised, to wit that he liue well, that desires to dye well: for since that death is the end of our life, certainly euery one who liueth vertuously vntil the end, doth dye well: and he cannot dye ill, who neuer liued ill. As on the other side, he who hath alwayes liued ill doth so dye; and he cannot but dye ill who neuer liued well; and so it fareth in all other like things. For euery one who keepeth on the right way to the place where he goeth, arryueth without any missing or going out of the way: but he who mistaketh the right way shal neuer come to the end he would; he who studyeth diligently to attayne learning, wil soone become learned, & doctor also in that he professeth; and he who goeth alwayes to schoole, but applyeth not his mynd vnto learning, doth but leese both
tyme

eyme and labour.

Some perhaps will alleadge the example of the good theefe, who alwayes liued ill, and dyed well, and made a happy end. But it is not so: For that good theefe rather liued deuoutly and religiously, and therefore dyed also so saintly. For notwithstanding that he spent the greatest part of his life wickedly, yet he so well bestowed the other, as he easily blotted out all former offences, & attayned vnto great & singular merits. For enflamed with charity towards God, he openly defended Christ from the flaunders of the Iewes; and hauing the like loue towards his neighbour he warned and checked his blaspheming companion, and endeauored all he could to recall him to a better life; for as yet he was in this mortall life when he said vnto his fellow, *neque tu times Deum qui in eadem damnatione es? Et nos quidem iuste: nam digna factis recipimus; hic vero nihil mali gessit?* Neyther doest thou feare God who art in the same condemnation? and we indeed iustly: for we receaue according to our deserts; but this mā what hath he done amisse? Neyther was the same theefe as yet departed

4 *The Art how to dye well.*

Luc. 23.

this life whē he spake those noble words in which he confessed Christ, and implored his help, *Domine memento mei cūm veneris in regnum tuum: O Lord remember me when thou shalt come into thy Kingdome: and therefore this good thee* seemeth to be one of those who came last into the vinyard, & receaued his reward before the first.

Matth. 20.

True then, & generall is this principle *he who liueth well, doth dye well.* And this other in like manner, *he who liueth ill, doth dye ill.* Neyther can it be denyed that it is a very dangerous matter to delay the change of our life frō vice to vertue vntill the last cast; and those to be far happier, who

Thren. 3.

begin to beare the yoke of the law of God, as Hieremy saith, *ab adolescentia sua,* from their youth; and those in euery respect to be happiest of all, who as the

Apoc. 14.

Aposlle saith, *empti sunt ex hominibus primitiæ Deo et Agno,* were bought from among men the first frutes vnto God and the Lambe, *who, not only, were not defiled with women, but neither, was there any lye found in their mouth; & they are without spot before the throne of God.* Such was Hieremy the Prophet, S. Iohn Baptist, & aboue al, the Mother of our Lord,

The Art how to dye well. 9

Lord, and many other Saints of both sexes, which the knowledg of God alone doth comprize.

Wherefore let this principle stand without all checke, or controule, that the rule of *dying well*, dependeth vpon the other rule of a *good life*.

CHAP. II.

Of the second precept of dying well, which is to dye first to the world.

NOw then to proceed that a man do liue well aboue all things, it is necessary that he dye to the world, before he dye to this corporall life. For all such as liue to the world, are dead to God; and it is impossible that any can begin to liue to God vnles he first dye vnto the world. This verity is so euidently deliuered in the holy scriptures, as it cannot be called into question but by Infidells and misbelieuers: and that in the mouth of 2. or 3. witnesses euery word may stand, I will alleadge the holy Apostles, S. Iohn, S. Iames, and S. Paul, witnesses beyond all exception,

A 3

6 *The Art how to dye well.*

- exception, as in whome the holy Ghost, who is the spirit of truth, did most cleerly speake. So then writeth S. Iohn the
- Ioan. 14. Apostle & Euangelist, or rather affirmeth Christ thus to speake, *Venit Princeps mundi huius, et in me non habet quicquam*, the Prince of this world cometh, and in me he hath nothing: where by the Prince of the world he vnderstandeth the deuill, who is the Prince of all the wicked, and by the world the company of all synners who loue the world, and are beloued of the world: and the Euangelist addeth a litle after, *si mundus vos odit, scitote quia me priorem vobis odio habuit: si de mundo fuissetis, mundus quod sum erat diligeret, quia vero de mundo non estis, sed ego elegi vos de mundo, propterea odit vos mundus.*
- Ioan. 15. If the world doe hate you, know ye that it hated me before it hated you: if you had bene of the world the world would loue his owne, but because you are not of the world, and I haue chosen you out of the world, therefore doth the world hate you: and
- Ioan. 17. in another place, *ego non pro mundo rogo, sed pro eis quos dedisti mihi*: I pray not for the world, but for those whome thou hast giuen vnto me. In which wordes our Sauour plainly declareth by the word world, to be vnderstood those who with their

The Art how to dye Well. 7

their Prince the deuill shall heare in the last day of Iudgement that sentence pronounced against them, *Ite maledicti in ignem eternum*, go ye accursed into hell fier. The same Apottle in his epistle addeth, *nolite diligere mundum neq; ea quæ in mūdo sunt.* &c. Doe not loue the world nor those things which be in the world: if any man loue the world, the charity of the father is not in him, because whatsoever is in the world is the cōcupiscence of the flesh, the concupiscence of the eyes, and pride of life, which is not of the father, but of the world, and the world passeth away, and the concupiscence thereof; he who doth the will of God remaineth for cuer.

Now let vs heare his fellow-Apottle S. Iames who thus speaketh in his epistle, *Adulteri, nescitis quia amicitia huius mundi inimica est Dei? quicumq; ergo voluerit esse amicus saculi huius, inimicus Dei constituitur.* Iacob. 4. Aduouterers, know you not that the frendship of this world is the enemy of God? whosoeuer therefore will be a friend of this world is made the enemy of God. Finally let vs heare S. Paul fellow-Apottle of them both and the vessell of election:

8. *The Art how to dyewell.*

1. Cor. 5.

he in his first epistle to the Corinthians, writing vnto all the faithfull saith, *debueratis de hoc mundo exysse*, you should haue gone forth out of this world: and againe in the same epistle, *dum iudicamur à Domino*,

2. Cor. 11.

corripimur, vt non cum hoc mundo damnemur, whiles we are iudged of our Lord we are punished, that we may not be damned with this world. Where evidently he declareth the whole world to be damned at the latter day, and therefore by the world he vnderstandeth not heauen and earth, nor all the people of the world, but those only who loue the world; for the iust and vertuous in whose breasts the loue of God, and not the lust of the flesh doth raigne and preuaile, are in deed in the world, but are not of the world; but the wicked and vngodly are not only in the world, but are of the world, and for that cause not the charity of God doth rule and raigne in their harts but the concupiscence of the flesh, that is leachery, and the concupiscence of the eyes, that is couctousnes; & pride of life, that is swelling ambition, by which they aduaunce themselves aboue others, and imitate the arrogancy and pride of Lucifer, and not the humility and meeknes

The Art how to dye well.

9

meekenes of Iesus Christ.

And this being so, if any man will indeed learne this art of dying well, he must seriously, not in word & tongue, but in worke and truth, go out of the world, yea & dye also to the world, & say with the Apostle, *mibi mundus crucifixus est* Galat. 6. & *Ego mundo*, the world is crucified to me, & I to the world. This great & weighty affayre is not *ludus puerorum*, sport and pastime of children, but a most important and difficult matter: and for that cause our Lord being demanded, whether the number of such as are to be saued were small, answered, *contendite intrare per angustā portam*: strue to enter in at the narrow gate; Luc. 13. and more largely in S. Matthew, *intrate per angustā portam, quia lata est porta, & spatioſa via est quæ ducit ad perditionem, & multi sunt qui intrant per eam: quā angustā porta & arcta via est quæ ducit ad vitam, & pauci sunt qui inueniunt eam?* Matth. 7. Enter in at the narrow gate because the gate is wide, & way is broad which leadeth to perdition, and many there be who do enter by it: how narrow is the gate and strait is the way that leadeth vnto life, and few there be that do find it?

To liue in the world and to contemne the commodities of the world, is a most hard and difficult thing: to see faire things and not to loue them, to tast sweet things and not to be delighted with the; to despise honours, to desire labours, to put himselfe in the lowest place, to yield vnto others all higher degrees, and finally without flesh as it were to liue in flesh, is rather to be tearmed an Angelicall than a humane life; and yet the Apostle writing to the Church of Corinth, in which almost euery one liued together with their wiues, and consequently were neither Clergy men, nor Monkes, nor Anchorets, but as we now vse to tearme them, were secular men; in this manner notwithstanding he speaketh vnto the:

1. Cor. 7. *hoc itaque dico fratres, tempus breue est &c.* This therefore my brethren I say vnto you, the
 “ tyme is short; it remayneth that such as
 “ haue wiues, be as though they had them
 “ not, and those who weep as though they
 “ wept not, & those who are glad as though
 “ they were not glad, & those who buy as
 “ though they did not possesse, & they who
 “ vse this world as though they used it not
 “ for the figure of this world doth passe a
 “ way

The Art how to dye well.

II

way. Of which words this is the sense, that the Apostle exhorteth the faithfull, that hauing their hope fixed on heauenly happines, they be so litle addicted to worldly thinges, as though they had nothing at all to do with them: that they loue their wiues, but with so moderate loue as if they had them not; if necessity cause them to mourne for the losse of their children or goods, that they mourne in such manner as though they were neither grieued nor mourned at all; if they haue cause to reioyce for the wealth or honour they haue gotten, that this ioy be so small as if they did not reioyce, that is, as if their ioy apperteined not vnto them: if they buy lands or howses, to shew so little affection to those things as if they did not possesse them as their owne; and finally the Apostle commaundeth vs so to liue in the world, as if we were strangers, guests, or pilgrimes in the same, and not true inhabitants: which the Apostle S. Peter more plainly teacheth saying: *Obsecro vos tāquam aduenas & peregrinos abstinere vos à carnalibus desiderijs que militant aduersus animam:* I beseech you as strangers, and pilgrims to refraine your selues from

1. Pet. 2.

18 *The Art how to dye well.*

from all carnall desires, which warre against the soule. By which wordes this most blessed Prince of the Apostles will haue vs so to liue euen in our owne town and howse, as if we liued in another mans howse, and in some forren countrey abroad; not heeding at all whether there be plenty or want in the place: which therefore he doth commaund vs, *That we may absteyne from carnall desires which warre against the soule*, for these carnall desires do not so easily assault vs when we see other mens things that do not belong vnto vs as when we see those which we esteeme our own. This then is to be in the world and not to be of the world, which properly concerneth them who are dead to the world, and liue to God, and for that cause they feare not temporall death, which endomageth them nothing, but rather is gainfull vnto them, according to that of the Apostle, *mibi viuere Christus est, & mori lucrum*, Christ is my life, and death my gaine.

Phil. 1.

But how many (trow you) shall we fynd in these dayes so dead to the world, as that they haue already learned to dye also well to the flesh, and thereby

to make sure their saluation? Truly I doe not doubt but that in the Cath. Church, not only in Monasteryes, & in the Clergye, but amongst secular people also many holy men may be found, and such as are truly dead to the world, who haue learned this Art how to dye well: yet withall this cannot be denyed, that far many more without comparisō are to be found not only not dead to the world, but so without measure tyed and addicted to the same, and so feruent louers of pleasures, honours, riches, and the like, that vnles they determine with themselves to dye to the world, and doe dye indeed, will doubtles come to a miserable death, and as the Apostle sayth, be *dammned with the world.*

But these Worldlings will say, it is too hard a matter to dye to the world, whiles yet we liue in it; and to neglect these benefits which God hath created for men to enioy. To these I answered, that God doth neyther will, nor commaund men altogether to cast away wealth, honours, and other worldly emoluments: for *Abraham* was a speciall friend of God, and yet abounded in riches. *David* also
and

14 *The Art how to dye well.*

and Ezechias, and Iosias were very rich Princes, and withall deere friends vnto Almighty God: and the same we may say of many Christian Kings & Emperours, and therefore the commodities of this world, riches, honours, pleasures are not absolutly forbidden vnto Christian people, but the immoderate loue of the things of this world, which are called of S. Iohn, the *concupiscence of the flesh, concupiscence of the eyes, and pride of life*. Abraham certes was exceeding wealthy, but he not only vied moderately his riches, but was most ready presently at the commaund of God to spend them all: for he who spared not his only Sonne, most vertuous and most deere vnto him, when God commaunded that euen by the hands of Abraham himselfe he should be sacrificed; how easily at the same comaund had he bestowed or giuen away al his other wealth? Therefore Abraham was rich in substance, but richer in faith and charity, & for that cause was not of the world, but rather dead vnto it: & the same we may say of other holy men, who abounded with riches, power, and glory, yea with Kingdomes also and Empires, because
being

The Art how to dye well. 15

being poore in spirit, dead to the world,
and liuing, only to God, they had most e-
xactly learned this art how to dye well.
And therefore not abundance of wealth,
or sublimity of honour, or Kingdome, or
Empire make a man to be of the world,
or that he liue in the world, *but concupis-*
cence of the flesh, concupiscence of the eyes, and
pride of life, which in one word is called
Cupidity, or disordinate affection, & is op-
posite to the Theologicall vertue of Cha-
rity; & therefore if any through the grace
and mercy of God begin to loue God for
himselfe, and for his sake his neighbour,
he beginneth to go out of the world; and
this Charity increasing, the other disor-
derly appetite will go lesse and lesse, and
so he will begin to dye to the world: for
charity cannot increase without the di-
minution of the other: & by this meanes
it will come to passe also that, that thing
which whiles those other passions were
predominant seemed impossible, to wit,
that a mā liuing in the world should not
be of the world, through this increase of
the loue of God, & decrease of disordinat
affections, will become most easy; for
that which to this cupidity is a hard and
insupe-

insupportable yoke, is vnto charity a sweet yoke and light burthen.

That then which before we said, to wit, that to go out of the world, and to dye to the world, is not the play of boyes, or pastime of babes, but a most weighty and difficult thing, & most truly said of such as haue not knowne the power of the grace of God, nor tasted the sweetnes of his charity, and of such as are sensuall without spirit: for he who hath once tasted of the spirit of God, doth loath whatsoeuer flesh & bloud do suggest: therefore euery one who earnestly desireth to learne this art of dying well, vpon which his euerlasting weale, and all true happines doth depend, let him protract no tyme, but presently go out of the world, & perfectly dye to the world; when as otherwise it cannot possibly be, that a man can liue to the world & God togeather, and at once enioy both earth and heauen.

CHAP. III.

Of the third precept of the Art of
dying well: which is of the three
Theologicall vertues.

WE haue shewed in the former
chapter that he cannot dye wel
who goeth not out of the world, & dy-
eth not to the same. Now is to be added
what he is to doe, who is dead to the
world that he may liue to God, because
it is graunted to none to dye well, that
haue not liued well in this life, as I haue
written in the first chapter. The brieft
summe of liuing well is expressed by the
Apostle in his first to Timothy in these
wordes: *Finis precepti caritas de corde puro &
conscientia bona, & fide non ficta*: the end of
the commaundement is charity from a
pure hart, and a good conscience, and an
vnfeyned faith: the Apostle was not ig-
norant of the answer which our Savi-
our did giue to him who demaunded,
quid faciendo vitam aeternam possidebo? what
shall I doe to attayne euerlasting life? For
he sayd: *Si vis ad vitam ingredi serua mandata,*
if thou wilt enter into life keep the com-
maunde-

maundements, but he would explicate in few words the end of the principal commandement, on which the whole law and the vnderstanding & fulfilling thereof, and the way to euerlasting life doth depend; and withall he would teach vs what vertues, are necessary to perfection, of which elswhere he laid, *nunc manent fides, spes, caritas, maior autem est caritas*: now there remayne fayth, hope, and charity but the greater of those is charity, he saith therefore *that charity is the end of the cōmaundement*, that is, the end of all the commandements, the obseruance of which cōmaundements, is necessary vnto good life: and this end is so placed, in charity, as that he who hath the Charity of God, fulfilleth all the commaundements which apperteyne vnto the first table, and he who hath the charity of his neighbour, fulfilleth all the commaundements which belong to the second table. This later part which might seeme more obscure he declareth in his epistle to the Romans, saying, *Qui diligit proximum*
 &c. He who loueth his neighbour hath fulfilled the law, for thou shalt not commit adultery, thou shalt not kill, thou shalt

shalt not steale, thou shalt not beare »
false witnesse, and if there be any o- »
ther commaundement it is comprized in »
this word, thou shalt loue thy neighbour »
as thy selfe: the loue of thy neighbour »
worketh no ill, the fullnes therfore of the »
law, is loue. Out of which discourse e- »
uery one by himselfe may perceauce al the
commaundements which are referred to
the worship of God, to be fulfilled by
charity alone; for as the charity of our
neighbour towards our neighbour wor-
keth no euill, so neyther doth the charity
of God towards God worke any euill, &
therefore the fullnes of the law, as well
towards God as towards our neighbour
is loue or charity.

Now, which is true and perfect cha-
rity as well towards God as our neigh-
bour, the same Apostle declareth saying,
Charitas ex corde puro, conscientia bona, & fide
non ficta, charity out of a pure hart, a
good conscience, and vnfeigned faith; in
which wordes by a *good conscience*, we doe
vnderstand with S. *Augustine*, the vertue
of hope, which is one of the three Theo-
logicall vertues, and Hope is called a *good*
conscience, because it proceedeth from a

Præfat. in
psal. 31.

2. Ioan. 3.

good conscience, as desperation proceedeth from a bad : hence is that saying of S. Iohn : *Carissimi &c* . my deereft if our hart doe not reprehend vs, we haue confidence towards God : there are therefore three vertues in which the perfection of our Chriſtian law doth conſiſt, Charity from a pure hart, Hope from a good conscience, and Faith not feigned : and as charity if we reſpect the order of perfection is the firſt, becauſe moſt perfectest, ſo if we reſpect the order of their proceeding, to wit how they are produced, then faith is the firſt according to the preſcript of the Apoſtle, *nunc manent fides, &c* . Now there remaine faith, hope, and charity, theſe three, but the greateſt of theſe is charity.

Let vs begin with Faith, which firſt of all before the other is in the hart of him who is to be iuſtified. Not without cauſe did the holy Apoſtle add vnto faith this condition *non ficta*, not feigned, for faith beginneth our iuſtification if it be true and ſincere, not if it be falſe and feigned; the faith of heretikes beginneth not iuſtification, becauſe it is not true but falſe : the faith of ill Catholikes beginneth

neeth not their iustification, because it is not sincere but feigned: a feigned faith is taken two wayes, as when one indeed doth not belieue and yet feigneth himselfe to belceue; or else indeed he doth belieue but liueth not as his belief teacheth him that he should; and the words of S. Paul to Titus seeme to beare both the one, and other sense, and to be vnderstood of them both: *confitentur se nosse deum, factis autem negant*; they confesse themselves to know God, but in their deeds deny him, for so the holy Fathers S. Hierome, and S. Augustine do interpret them.

Hierom. in com.

Aug. ser.

31. de verb.

Apost.

And out of this first vertue of a iust man it may easily be cōceaued how great the multitude is of such who doe not liue well, and consequently come to an ill death. I let passe Infidells, Pagans, Heretikes, and Atheists who know nothing of this art how to liue well: amongst Catholikes how great number is there of those who in wordes confesse that they know God, but deny him in their deeds? Who confesse Christ to be the Iudge of the liuing and the dead, and yet so liue as though they had no Iudge at all? Who confesse the Mother of our Lord to be a

Virgin, and by their blasphemyes feare not to call her a Harlot? who commend prayers, fastings, almes and other works of vertue, and yet alwayes practise the contrary vices? I omit the rest which are knowne vnto all; let them not therefore brag and vaunt that they haue not a *feygned Fayth*, who eyther do not beleue at all that which falsly they affirme to beleue, or else they liue not as the Catholike faith doth commaund them to liue: and by this they may know that as yet they haue not begunne to liue well, neyther let them hope to dye well, vnles through the help of Gods grace they learne in tyme this Art we treat of.

The other vertue of a man truly iust is Hope, or else *a good conscience*, as our maister S. Paul the Apostle hath thought fit in this place to call it, this vertue proceedeth from fayth, for no man can hope in God who eyther knoweth not the true God, or else doth not beleue him to be either powerfull or mercifull: but to stir vp, and strengthen hope, in so much that it may be termed not hope only but also confidence, nothing so much auaileth as *a good conscience*: for with what face
will

will he come vnto God, and aske any blessings and benefitts of him, who is guilty of sinne committed against him, which yet by true pennance he hath not blotted out? For who will aske for any fauours at his enemyes hands? Or who thinketh that such an one will help him whom he knoweth to be greuously incensed against him? Heare I pray you what the Wise man layth of the hope of the wicked, *Spes impij tanquam lanugo &c.* The Sap. 5. hope of the wicked is like light dust which is caried away with the wynd, or as thinne froth of water which by the tempest is disperfed, or like smoke which is dissolued by the wynde, or as the memory of a passenger that stayeth but one day: so the Wise man, who most wisely warneth the wicked that their hope is a fraile and no solid thing, short and not permanent: for they whiles yet they are aliue, in some sort hope that they may doe pennance and be reconciled vnto God, but when death shall approach, vnlesse God of his speciall mercy preuent them, and moue their harts to doe pennance, their hope will be turned into desperation, & they will say with the other wicked

ked that which followeth in the same
 place; *Errauimus &c.* We haue erred from
 the way of truth, and the light of iustice
 hath not appeared vnto vs: what hath
 our pride auailed vs, or what hath the
 boasting of our riches holpen vs? All
 haue passed away like a shadow. Thus
 the Wiseman, who grauely aduiseeth vs,
 that if we will liue well, and dye happi-
 ly that we presume not to liue one mi-
 nute of an hower in synne, deceauing our
 selues with a vaine persuation that as yet
 we haue a longe tyme to liue, and that
 hereafter at fitter opportunity we wil do
 penance; for this vaine hope hath decea-
 ued many, and will still deceaue them,
 vnlesse prudently they learne this Art
 whiles yet they haue tyme to doe it.

There remayneth the third vertue
 which worthily is called the Queene of
 Vertues, to wit, Charity, with which
 none can perish, & without which none
 can liue, eyther in the passage of this
 life, or in our desired home of euerlasting
 happines: that charity is sayd to be true
 and sincere which proceeds from a pure
 hart, not for that purity of hart doth pro-
 perly beget charity, for charity, as S.

John

Iohn sayth, is from God, and S. Paul, The 1. Iohn. 4.
charity of God is powred forth in our Rom. 5.
harts, by the holy Ghost which is giuen
vs; wherefore charity is said to be from
a pure hart, because it cannot be kindled
in an impure, but in such a one as is pur-
ged from all errour by diuine Fayth, accor-
ding to that of S. Peter the Apostle, *sive puri-*
ficans corda eorum, cleansing their hart by
faith: and by diuine hope, being cleansed
from al loue and desire of earthly things:
for euen as fire is not kindled in greene,
stickes full of moist humours, but in dry;
euen so the fire of charity requireth clean
harts purged frō al earthly loue & vaine
confidence in our own strength & forces.

Act. 15.

By this may we vnderstand which is
true Charity, which false & counterfeite:
for if any one do willingly speake of
God, shed teares through compunctiō of
mynd in his prayers, and do other good
workes, as giuing much almes, and fa-
sting often, yet so as he enterteyneth im-
pure loue in his brest, vaine glory, ha-
tred towards his neighbour and the like,
which make the hart impure and filthy;
this man hath not diuine and true chari-
ty but a vaine shew or resemblance there-

26 *The Art how to dye well.*

of: for which cause the Apostle most prudently named not absolutely *faith, hope & charity* when he spake of true and perfect vertue; but laid *Finis precepti &c.* The end of the commaundement is charity from a pure hart, and a good conscience, and faith not feigned: and this indeed is the true Art of liuing well, and of a happy death, if any perseuere vnto the end in this true and perfect charity.

C H A P. I I I I.

Of the fourth precept of the Art of dying well, which conteyneth three Euangelicall documents.

ALTHOUGH to liue and dye well that which we haue said, of faith, hope, and charity may seeme to suffice; yet to performe the same the better, and with more facility, *Christ* himselfe hath vouchsafed in the Ghospell to gine vs three lessons or documents: for thus he sayeth in the Euangelist S. *Luke: Sint lumbi vestri &c.* Let your loynes be girt, & burning candles in your hands, and be you like vnto men expecting their Lord when he retourneth frō the Marriage, that whē he shall

Luc. 12.

shall come & knocke, they may presently,,
open (the gate) vnto him; blessed are those,,
seruants whom our Lord when he shall,,
come, shall fynd watching. This parable,,
maybe vnderstood two waies, either for
the preparatiō to be made for the cōming
of our Lord at the day of iudgment, or els
for his cōming at the death of euery par-
ticular man, & this later which is the ex-
position of S. Gregory, maketh more for
our purpose in hand: for the expectation *Greg. hō.*
of the last day shall apperteyne only to *13. in*
those, who shall then liue, and Christ *Euang.*
spake this parable to his Apostles and to
vs all; certainly the Apostles and those
who succeeded them were by many ages
very farre off from the last day; againe
there shall many signes goe before the last
day, which shall stir vp men to atten-
dance: for Christ saith, *Erunt signa &c.*
There shall be signes in the sunne, and
moone, and starrs, and the earth, great ca- *Luc. 21.*
lamity of nations, men withering away,,
for feare and expectation of those things,,
which shal come vpon the whole world.,,
But no certayne signes shall go before the
comming of God to particuler iudgemēt
which euery man is called vnto at the
hower

28 *The Art how to dye well.*

hower of his death; and this coming is signified by those wordes so often repeated in the holy Scriptures, that our Sauiour will come as a *theefe*, to wit when he is least thought vpon or expected.

Let vs now then briefly expound this Parable, & let vs well conceaue that this preparation to death is a thing most of all to be respected of al, because of al other things it is most necessary. Three things doth our Lord heere commaund vs: first that we haue our loynes girded, that we haue candles burning in our hand, last of al that we watch & expect his coming, who when he will come, we know as little, as most men do when the theefe will come to robbe their howses. Let vs explicate the first sentence: *Sint lumbi vestri praecincti*. Let your loynes be girded: this is the literall sense of these wordes, that we be ready and stopped by no entanglements to runne to meet with our Lord when he shal call vs by death to this particular iudgement. This similitude of *girding the loynes* is taken from the custome of the Easterne people, who did weare long garments almost to their feet, and when they were to walke apace, they did gather

ther vp their garment and girded there-
with all their loynes, leaſt the length of
their weed might hinder their haſt, and
make them go more leaſurely: for which
cauſe it is ſaid of the Angell *Raphael*, who
came to accompany the younger *Toby*;
Tunc egreſſus &c. Then *Tobias* going forth,
found a fairer young man ſtanding girt, &
as it were ready to walke. By occaſion of
this cuſtome of the Eaſterne people, S. *Pet. 1.*
Peter wrote; *propter quod ſuccincti lumbos men-
tis veſtrae, ſoby perfectè ſperate &c.* For the
which cauſe hauing the loynes of your
mynd girded, ſober, hope perfectly &c.
and S. *Paul* to the *Ephesians*, ſtate *ſuccincti lum-
bos veſtros in veritate*: ſtand yec hauing your
loynes girded in truth.

Now to haue our loynes girded,
doth ſignify two thinges, firſt the vertue
of chaſtity, ſecondly a promptitude or
readines to meet with *Chriſt*, whether he
come to the particuler or generall iudge-
ment. The firſt ſenſe is admitted by S. *Ba-
ſil* in his expoſition of the firſt chapter of
the prophet *Iſaias*, by S. *Auguſtine* and S.
Gregory: and truly amongſt all the paſſions
and perturbations of the mynde no one
doth ſo much hinder our ſwiſt and ready
paſſadge

Tob. 5.

1. Pet. 1.

*Aug. lib. 2.
de contien-
tia.
Loco citat.*

30 *The Art how to dye well.*

passadge to meet with *Christ*, as the concupiscence of the flesh; as on the other side nothing maketh a man more ready to runne and follow *Christ*, then doth virginal chastity, for we read in the *Apocalips*, that the Virgins doe follow *Christ* whersoever he shall goe: to this doth *S. Paul* exhort vs saying, *qui sine vxore est &c.* He who is without a wife is careful of those things which concerne our Lord how he may please God, but he who is with his wife is carefull how he may please his wife, & is deuided.

*Lib. de ex-
hor. Mart.
cap. 8.*

But the other exposition which doth not restraine and limit these girded loynes to chastity alone, but extendeth it to prompt obedience of *Christ* in al thinges, is of *S. Cyprian*, and is generally admitted by all Commentours on *S. Lukes Gospell*: the meaning then of this place of the Gospell is, that all the affaires of this world, albeit very good and necessary, should not so farre forth possesse our myndes, as that they should hinder this chiefest & most principall care of being ready to meet our Sauour when he shall call vs by death to yield an account of all our workes, yea also of our words, and thoughts

The Art how to dye Well. 31

thoughts, euen our idle words, & vayne cogitations. For what shall men wholly drowned in the world at that tyme doe when death at vnawares and not looked for prouided for, shall come, who in the whole course of their life haue neuer thought of giuing an account vnto God of all their workes, of all their wordes, of all their thoughts, of all their desires, of all their omissions? shall such, think you, be able to haue their *loynes girt*, & runne to meet with *Christ*? Or rather shall they not be tossed & entangled in their filthy life, and become both dumbe and desperate? What wil they answer to the Iudge when he shall demaund of them, why did you not giue eare vnto my wordes by which I warned you, saying: *Seeke first for the Kingdome of God and the righteousness thereof, and all these things shall be giuen vnto you?* why did you not consider the words so often and so publickly song and sayd in the Church, *Martha, Martha, sollicita es &c.* Martha, Martha, thou art carefull and troubled about many things, but one is necessary, Mary hath chosen the best part which shall not be taken from her? If I haue reprehended the care of Martha,

who

who most deuoutly desired to serue my selfe, doe you thinke that your care of gathering superfluous riches, of greedy gaping after dangerous honours, of satysfying your hurtfull appetites, and in the meane tyme forgetting the Kingdom of God, and the righteousnes thereof, which aboue all things in this life is most necessary, can please & content me?

But let vs come to another duty of a diligent and faithfull seruant, & *Lucerna ardetes in manibus vestris*, and burning candles in yours hands: it is not inough for a good seruant that his loynes be girt whereby he may freely and without lette runne to meet with his Lord, but it is further exacted of him that there be also a burning candle in his hands, which may shew him the way in the night, at what tyme his Lord is expected to returne from this marriage feast. The candle in this place signifyeth the law of God, which sheweth vs indeed a good way to walke in: *Lucerna* (sayth David) *pedibus meis verbum tuum*. Thy word is a candle to my feet: and *lex lux*, sayth Salomon in his Prouerbes, the law is a light; but this candle giueth no light to a traueller, or sheweth

Psal . xlv.

Prouer, 6.

with any way at all if it be left at home
in our chamber, and therefore if we
will haue it to shew vs the way, we must
cary it in our hands: many there be that
know the diuine and humane lawes;
but therefore they commit many sinnes
and pretermitt many necessary good
workes, because they cary not this candle
in their hands, that is, they apply not
their knowledge vnto the workes of the
law. How many great learned men are
there who commit most grieuous of-
fences because in their actions they take
not direction from the law of God, but
are transported by their owne anger, lust,
or some other disordinate passion of their
mynd? When King David saw Bersabee na-
ked, had he recurred to this law, he had
found, *Non concupisces vxorem proximi tui*,
thou shalt not lust after thy neighbours
wife, and had neuer fallen into such an e-
normous crime, but because he made no
further recourse then to the womans be-
auty, forgetting the law of God, though
otherwise a very iust & holy man, he com-
mitted adultery. We must not then haue
this candle hid and shut vp in our cham-
ber, but must still haue it in our handes, &

34 *The Art how to dye well.*

Psal. 1.

obey the voyce of the holy Ghost, which commaundeth vs that we meditate day and night on the law of our Lord, and that we say with the Prophet; *Tu mandasti &c.* Thou hast commaunded thy commaundements most diligently to be kept.

Psal. 118.

I would to God my wayes may be directed to keep thy iustifications. He who

Psal. 118.

hath alwayes the *candle* of Gods law before the eyes of his soule, will securely meet with our Sauour at his retourne from the marriage.

There remaineth the third office or duty of a faithfull seruant, that he alwayes *watch*, because he is vncertayne
 “ when his maister will come: Blessed are
 “ those seruants (saith Christ) whome their
 “ maister when he shall come shall fynde
 “ watching. God Almighty would not
 “ haue all men at a certeyne tyme or period
 of their age to depart this life, least they
 should bestow all the tyme of their life til
 then in gluttony and drunkennes, plaies
 and desportes, or in other ill works, and
 then, afterwards a little before their
 death to recal themselves & retourne vn-
 to God: wherefore his diuine prouidence
 hath so ordeyned that nothing should be
 more

The Art how to dye well. 35

more vncerteyne then the houre of our death, whiles some as we see dye in their mothers wombe, others as soone as they are borne, if not in their very birth, some in hoary old age, others in the very flower of their youth: againe some we see by long lingring to languish away, others to dye sodenly, some to recouer from a most desperate sicknes, others to be but a little sicke & whiles they seeme free from death, the discale increaseth and they depart this life: and to make vs the better see this vncertaynty our Sauour sayd; *Et si venerit &c.* If he shall come in the second watch, or if in the third watch, & so shall »
fynd his seruants. (to wit watching) »
blessed are those seruants, for know you »
this that if the maister of the house shold »
know at what houre the theefe would »
come, truly he would watch and not suf- »
fer his house to be ransacked; and be you »
prepared because the Sonne of man will »
come at such an hower as you thinke not on. Moreouer that we might vnderstand of what weight this matter is, to be well perswaded of the vncertainty of our life, & of the houre in which our Lord will call vs to iudgement, eyther in the death of

of euery particuler, or else at the later day, the Scripture doth repeate nothing so often as that one word *Vigilate*, watch; and the similitude of a *theefe*, who vseth not as you know to come, but at such a tyme and place, where and when he is least expected; the word *watch* is in many places repeated in the Gospells of S. Mathew, Marke and Luke, and the similitude of a thiefe is not only in the Gospels but also in the Epistles of the Apostles & *Apocalyps* of S. Iohn.

Of all which we may euidently perceauce how great the negligence and ignorance, not to say madnes and folly of most men is, that so often admonished by the spirit of truth, by the pens of the Apostles, who could not lye nor deceaue vs, that we be still prepared for death as a thing most great and difficult, and on which dependeth our greatest and euerlasting happines, or our greatest and euerlasting destruction; and yet that there be so few that are stirred vp by these wordes or rather thunderings of the holy Ghost to prepare themselves thereunto.

Heer some will say, what counsaile do you giue vs that we may watch as we should

should, and by watching be prepared to make a happy end? I can thinke of nothing better then that we often prepare our selues to death by a serious and due examination of our conscience: and truly Catholike people when they come euery yeare to confession omit not to examine their consciences, and againe when they begin to be sicke; and the Phisitians by the decree of Pope Pius V. are forbidden to come the second tyme vnto them vlesse after the examination of their conscience they haue also made a confession of their syns; finally there are none in the Catholike Church, but neere the hower of their death examine their consciences and confesse their synnes. But what shall we say of such as are taken away by soden death? What of such as become mad or leese their witts before they can make their confession? What of those who are so ouerburthened with the extremity of sicknes as they cannot so much as thinke how many, or what sins they haue comitted? What of those who in dying do synne, or in synning doe dye, as those who fight in vniust warre, or in single combat, or are taken in adultery?

C 3

tery?

To auoid therefore prudently and religiously these and the like inconueniences, nothing better can be deuised then that all those who esteeme and make account of their saluation, do twiçe euery day, to wit at noone and night diligently discusse their conscience, what the night or day before they haue done, what they haue sayd, what they haue desired, what they haue thought, in which any spot of synne may be found; and if they fynd any such, especially any thing that may seeme a mortall synne, let them not delay the remedy of true contrition, with firme purpose at the first opportunity to come to the Sacrament of pennance; wherefore let them aske of God the gift of true compunction and sorrow, let them call to mynde the grieuousnes of synne, let them detest from their hart the fault committed, let them seriously discusse who it is that doth offend, & whome he hath offended, to wit a vile wretch Almighty God, an vnprofitable seruant the Lord of heauen and earth; let not their eyes cease from teares, nor their hands frō knocking their brest, and

and finally let them make a true and resolute purpose neuer more to prouoke Gods wrath, nor to offend their most louing Father. This examination if it be well made morning and euening, or at least once in the day, it can very hardly happen that any one in dying should synne, or in synning dye, or be preuented with giddines, madnes or other like misfortunes, and so being well prepared to dye, neyther the vncertainty can hurt vs, or we be deprived of the glorious reward of euerm-lasting life.

C H A P. V.

Of the fifth precept or rule of the Art of dying well; in which is detected the error of the Rich men of this world.

TO that which hath been sayd we are to adioyne the refutation of a certeyne error very vulgar amongst the rich men of this world, and it much hindereth the good life and death we haue spoken of. The error consisteth in this

that rich men do esteeme the goods which they possesse to be absolutely and truly their owne, if they possesse them by due clayme & tytle, and therefore that they may lawfully waite them, giue them as they list, neyther may any man say vnto them why do you thus? Why go you so braue in apparell? Why do you feare and feast so daintely? Why are you so prodigall and lauish in feeding doggs or hawkes, or in play at dyce or cardes, or in like delighting pastimes? For the will forthwith answere you, what that to you? May I not do with my owne goods what I list? or must I aske your leaue and counsaile how to bestow them? This truly is a most grieuous and pernicious errour. For suppose the rich of this world are true owners of their owne wealth, if they be cōpared vnto other men who can lay no claim vnto the, yet if they be compared vnto God, they are not maisters but administratours, or stewards or bayliffs of them; which I can proue by many authorities. Heare the kingly Prophet what he saith hereof, *Domini est terra* (saith he) &c. The earth is our Lords, and all the plenty thereof, the whole

Psal. 23.

The Art how to dye Well.

41

whole world and all that dwell therein.

And againe in another place: *Mea sunt omnes &c.* All the wild beastes of the forests, »

and all the cattle on the mountaynes are »

myne, if I shall be hungry I will not tell »

it vnto thee, for myne is the whole world »

and the plenty therof: & in the first book

of *Paralipomenon*, when as Dauid had of-

fered towards the building of the temple

three thousand talents of gold, and se-

uen thousand talents of most pure siluer,

and wonderfull great store of white

marble, and when the other Gouvernours

of the Tribes following the example of

the King had offered five talents of gold

ten of siluer, & eighteene of brasle, besides

a hundred thousand talents of irō, Dauid

sayd vnto God: *Tua est Domine &c.* All ma-

iesty and power and glory O Lord is

thyne, all things which are in heauen &

in earth are thyne; thine is the Kingdom »

and thou art ouer all Princes; thyne are »

riches, and thine is glory, thou rulest all: »

who am I, and who is my people that »

we may promise thee all these things? All

things are thyne, and what we haue re-

ceaued at thy hands, that we haue giuen

thee. Againe by the Prophet *Aggeus* God

sayth

Psal. 29.

1. Paralip. 29.

1. Paralip. 29.

Aggai 2. saith, *myne is siluer, and myne is gold*, which therefore our Lord did say, that the people might know that there should nothing be wanting for the buylding of the temple, seing it was he that commaunded it to be buylt who is true Lord and owner of all the gold and siluer, and what else soeuer is in the whole world.

To these testimonyes of the old testament I wil add two more of the new, taken out of the very wordes of our Sauiour. There is a parable in *S. Luke* of the wicked Bailiffe: *Homo quidam erat diues &c.*
Luc. 16. « There was a certayne man that was rich
 « (saith Christ) and he had a bailiffe who
 « was ill spoken of to his maister, as one
 « that had wasted his goods, and he called
 « him and sayd vnto him, How comes it
 « that I heare this of thee? Render an account of thy bailifship, for thou canst no more be bailiffe. By this rich man there can be no doubt but that God is meant, who, as now out of *Aggai* we haue heard saith *meum est argentum & meum est aurum*, all siluer and gold is myne: by the name of a bailiffe or steward as it is in the Grecke copyes, is vnderstood a rich man, as the holy

holy Fathers S. Iohn Chrysostome, S. Augustine, S. Ambrose, S. Bede, Theophilact, Euthimius, and others on this passage of Saint Lukes Gospell doe interpret: euery rich man then of this world if he belieue the Gospell, must confesse that all the riches he enioyeth, whether by iust or vniust claime, not to be his owne; for if his tytle vnto them be good, then is he only the bailiffe and steward of God: if vniust then is he a theefe & a robber.

That this worldly rich man in this world is not the true maister of the goods he possesseth is cleerly euinced, because he is charged with iniustice before God, who cyther by bodily death, or beggary dischargeth him of his Bailiffship, for so much doe these wordes import, *Redde rationem villicationis tue, iam enim non poteris villicare*, Yield an account of thy bailiffship for thou canst no longer be bailiffe. Neyther doth God want wayes to make rich men poore, and to put them from their bailiffship, for he can send them shipwarcks, robberies, haile, wormes that deuoure the herbes, and vynes, too much rayne, too much drowth, too great stormes, and other the like,

44 *The Art how to dye well.*

like: these are the words of God which he
sayd vnto the rich man *non poteris diuiti-*
villicare, thou canst no longer be bailiffe

That clause in the end of the
parable where our Lord sayth, *Make y-*
frendes of the mammon of iniquity, that when y-
faile they may receaue you into the eternall taber-
nacles; doth not signify that we are to giue
almes out of vnlawfull riches, but that
almes are to be giuen out of those riches
which indeed are not such, but only the
shadow of riches; which is evidently ga-
thered out of the same place of the Go-
pell of S. Luke where our Sauour sayth

Luc. 16.

If you haue beene vnfaithfull in the wicked mam-
mon who will trust you for that which is the true

The meaning of which wordes is, if
wicked mammon, to wit in false riches, you
haue not beene faithfull and bountifull
bestowed them on the poore, who will
commit true riches vnto your charge,

Cyprian.

lib. de ope-
re & elee-
mosyna.

Aug.
Quæst.
Euang.

quæst. 34.

the riches I meane of vertue which in-
deed doe make a man rich? So S. Cyprian
vnderstood and explicated this place: and

not much vnlike is the exposition of S.
Augustine when he sayth, the *mammon of i-*
niquity, is that riches which only wicked
men and fooles repute for such; whereas
the

the good & wise men make no account of
it, but affirme the spirituall gifts of grace
alone to be the treasure of the faithfull.

The other place of the Gospell is al- Cap. 16.
so in S. *Luke*, which may serue for a com-
mentary of the former parable now men-
tioned of the wicked Bailiffe: *Homo qui-*
dam (sayth our Sauour) *erat diues &c.*
There was a certayne rich man who was »
clad in purple and silke, and fared euery »
day sumptuously, and there was a certayn »
beggar called *Lazarus* who did lye at his »
gate full of soares, desiring to be fed with »
the crumms that fel from the table of the »
rich man, & no body did giue them vnto »
him, but the doggs did come & licke his »
soares, and it came to passe that the poore »
man dyed and was caryed by the Angells »
into *Abrahams* bolome, and the rich man »
dyed & was buried in hel. Doubtles this
rich glutton was one of them who esteem-
ed themselues true Lords and owners
of their riches, and not the bailiffs or ste-
wards of God, and consequently he was
perswaded that he did not synne against
God although he wore purple and silke
and fared euery day daintily, and fed ma-
ny doggs, and perhaps some Comickall
icsters

iesters & stage-plaiers also, for he sayd
himselfe I spend myne owne goods,
doe no man wrong, I doe not transgress
the lawes of God, I doe not blaspheme
I doe not forswear my selfe, I keepe
sabboth, I honour my parents, I neyther
kill nor commit adultery, nor steale, nor give
false witnes, nor seeke after another mans
wife, or any other thing of his; but if this
case stand thus, why is he buried in he-
ll fire? truly heere we must needs grant
such to be in error who perswade them-
selues that they are the absolute Lords
maisters of their goods, for if this
glutton had, had other synnes more
vicious, the holy Scripture some way
or other had insinuated so much; but
seeing that nothing is said more, it seemeth
necessarily to be vnderstood of this, viz.
that the superfluous setting himselfe
forth in braue apparell, his daily and
great cost in banquettes, the number of
his retinew, and dogges, togeather with
his want of all charity towards a poor
man full of sores, to haue beene a suffici-
ent cause why he is buried in hell, for-
euer to be tormented in those euerlasting
flames.

The Art how to dye well. 47

Let this then be the infallible law of liuing and dying well, often to thinke and seriously to consider and ruminare in our mynde, that there is an account to be made to God of all superfluous cost bestowed in pallaces, in gardens, in coaches, in multitude of attendants, in costly apparell, in banquetts, in heaping vp of riches, and all other whatsoeuer not necessary expenses, by which means there is iniury done to the great number of poore and sicke people who want that, with which the other are surcharged, who doubtles do now cry vnto Almighty God, and will not cease in the day of Iudgement to cry, vntill these also be deliuered ouer for euer, to be punished in vnquenchable fier.

CHAP. VI.

Of the sixth precept of the Art of dying well, in which are explicated three Morall Vertues.

ALBEIT the three Theological vertues conteyne as it were in a short abridge-

abridgement all the precepts of good life
and consequently also of this whole Art,
yet the holy Ghost principall Authour of
of all diuine Writ, for the better vnder-
standing of this most wholesome Art of
dying well would further add, three mo-
rall vertues which exceedingly do helpe
man to liue and dye well, and these are
Sobriety, Iustice, and Piety, of all which

Tit. 2.

S. Paul speaketh in this manner in his E-
pistle to Titus: Apparuit gratia Dei Saluator
nostri omnibus hominibus &c. The grace of

“ God our Sauour hath appeared vnto
“ men, instructing vs that werenouncing
“ impiety, and secular desires do liue so-
“ berly, iustly, and piously in this world
“ expecting the blessed hope & comming
“ of the glory of the great God, and
“ of our Sauour Iesus Christ. This then
shall be the sixt rule of this Art, that we
renouncing impiety and secular desires,
do liue soberly, iustly, and piously in this
world. Here we haue the summe and ef-
fect of all Gods law, with admirable bre-
uity contracted into one short sentence:
Declina à malo, & fac bonum, Decline from
euill and doe good, saith the holy Pro-
phet David. In synne there are two
things

Psal. 36.

things, an aduersion from God, and con-
uersion vnto creatures; according to that
Hieremy: *Duo mala &c.* Two euills my Hierem. 20
people haue done me; they haue left
the springe, or fountayne of liuely
waters; and haue digged for them-
selues cisternes which can hold no wa-
ter. What then is he to do who will a-
void both the one and other euill? He will
renounce impiety and secular desires. For impie-
ty turnes him from God, and secular de-
sires draw him to the creatures, and then
(which apperteyneth vnto the other part
of doing good) doe we fulfill the law,
when we liue soberly, iustly, and piously,
that is, when we are sober towards our
selues, iust towards our neighbours, and
pious towards God.

But it will not be amisse to handle
these points more largely, that this most
wholesome and brieft precept may the
better be put in practise: what then is
impiety? A vice contrary to piety. What is
piety? A vertue or gift of the holy Ghost by
which we regard God, worship him, &
reuerence him as our Father. We are
therefore commaunded so to renounce
impiety, that we may liue piously in this world,

50 *The Art how to dye well.*

or which is all one, so to liue piously in
this world as we renounce all impiety: but
why are both these members set downe
when as one alone had been sufficient
Truly it pleased the holy Ghost so to
speake, to the end we should know that
we ought (if we will please God) so to
imbrace piety as that it haue no admix-
ture of impiety with it: for there were
not Christians who imbrace piety
whiles they pray vnto God, whiles they
are present at the dreadfull sacrifice,
whiles they heare the Priest to preach
but in the meane tyme, at their pray-
er they blaspheme God, they sweare by his
name without occasion, and fulfill not
the vowes which they haue made vnto
him: and what is this else then piously to
worship God, and yet to be impious a-
gainst him? Wherefore such as desire to
liue wel that they may obteyn that grace
at Gods hands as to dye wel, ought so pi-
ously to worship God that they renounce
all impiety, yea euery shadow although ne-
uer so little of impiety, for it auaieth little
to heare Masse euery day, & to worship
Christ in that dreadfull mystery if in the
meane while thou do impiously blasphem
God

The Art how to dye well. 51

God, or sweare falsely by his name.

And this also is diligently to be noted, that the Apostle sayd not, renouncing impiety in generall, but *omnem impietatem*: that is all manner of impiety great or small, damnable or light, which is spoken against them who make it a small matter to sweare when there is no need, to looke with a wanton and lasciuious eye vpon women, euen in holy places, to talke in the tyme of Masse, & to commit other the like lighter offences as if they did not belue God to be present to see all things & to note all their faults although neuer so small. For God is a iealous God, chastizing the iniquity of the parents on their children vntill the third and fourth generation of such as haue hated him; and on the other side, he sheweth mercy on thousands to such as loue him and keepe his commandements. And this did the sonne of God teach vs by his own example, who although he were both meeke and humble, and when he was reuyled, did not reuyle, when he suffered he did not threaten, yet kindled with great zeale hauing made a whippe of coards he cast the buyers and sellers out of the temple, ouerthrew the bankers tables

Exod. 20.

1. Pet. 3.

Ioan. 2.

53 *The Art how to dye well.*

bles and sayd: *It is written that my house is a house of prayer, and you haue made it a denne of theeues:* and this he did twice, once in the first yeare of his preaching as S. Iohn recordeth, and once in the last, as all the other three Euangelists do testify.

Let vs proceed to the second vertue which directs our actions towards our neighbour. The second vertue is *Iustice*, of which the Apostle sayd, *Renouncing secular desires let vs liue iustly;* and heere all that generall sentence taketh place, *declin à malo & fac bonum*, decline from euill and do good: for there can be no true iustice towards our neighbour where those secular desires do yet remayne; for what else do these desires signify but the concupiscence of the flesh, the concupiscence of the eyes, and pride of life, which are not of God but of the world? Therefore as *iustice* cannot be vniust, so neyther can these desires be any way conioyned with true iustice. A child of this world may counterfeyt in word and tounge true iustice, but indeed and truth he cannot possibly performe it; most prudently therefore did the Apostle not only say, *let vs liue iustly*, but promised before, *abnegantes secula*

via desideria, renouncing secular desires, to signify that the root infected with the poyson of concupiscence, is first to be pulled out, before the good tree of iustice can be planted in a vertuous & Religious hart.

What it is to liue iustly, seemes a matter of it selfe so perspicuous, as it cannot be doubted of, for all men know that iustice doth commaund, that we giue to euery man his owne: *reddite* (sayth the Apostle) *omnibus debita &c.* Yield you vnto al that which is due vnto them; to whom tribute, tribute; to whome custome, custome; to whome feare, feare; to whom honour, honour. Tribute is due vnto the Prince, honour to our parents, feare to our maisters: for so God sayth by the prophet Malachy; *If I be a Father, where is my honour? And if I be a Lord or a maister, where is my feare?* A iust price is due to the seller, a iust reward to the workeman, and so of others after the same manner; and with no lesse reason but rather with much more those vnto whome the distribution of the common goods of a Kingdome or common wealth pertayne ought to bestow the same according to the prescript of distributiue iustice, to such I meane as

Rom. 13.

Malach. 1.

54 *The Art how to dye well.*

deserue them best, not according to the
 acception of persons, as vnto their kind-
 folkes, and such as they affect and fauour.
 If any I will then learne well this art, let
 him heare the Wiseman thus calling vpon
 men of authority in the beginning
 of his booke; *Loue iustice you who iudge the*
earth. And let them heare S. Iames lament-
ing in his Epistle: Behold the reward of the
workemen who haue reaped your ground which
is defrauded by you, doth cry, and their cry hath
entred into the eares of the Lord of Sabbaoth.

Sap. 1.

Jacob. 5.

There remaineth the third vertue
 vnto which these *secular desires* are no lesse
 contrary then vnto *iustice*; neyther do we
 vnderstand in this place by *Sobriety* that
 vertue only which is contrary to drun-
 kennes, but in generall the vertue of *Tem-*
perance or moderation which make a man
 to measure these things which con-
 cerne the care or preservation of his body
 by the rule of reason, and not according
 to his sensuall desire: and this vertue is
 rarely found amongst men: for *secular de-*
sires sceme to haue filled all the houses of
 rich men, but those who are wise are not
 to looke vnto that which fooles do, al-
 though they be neuer so many & almost
 innu-

innumerable, but vnto that which wise
men do. Doubtles *Salomō* was a most wise
man, and yet he made this prayer vnto *Prouer. 30.*
God saying, *Duo rogavi te &c.* Two things »
I haue prayed for that thou wouldest not »
deny me before I dye, to wit, that thou »
neyther graunt me beggary or riches, but »
those things only giue me which are ne- »
cessary for my life. *S. Paul* was also a wise *1. Tim. 6.*
man, and yet he sayd: *Habentes &c.* Ha- »
uing wherewith to couer our nakednes, »
let vs be contented: for we brought no- »
thing into this world, & without doubt »
neyther can we cary any thing hence. »
Which reasō is most witty, for why shold »
we take such immoderate care for super-
fluous riches, seeing we cannot cary them
with vs to that place vnto which by death
we come vnto? *Christ* our Lord was not
only wiser then *Salomon* and *S. Paul*, but
was very wise in it selfe, & yet he sayd.
Blessed be the poore, and woe be to you that be rich: *Luc. 6.*
And of himselfe he sayd: *The foxes haue* *Luc. 9. 19.*
holes, and the fowles of the ayre nests, but the sonne *Deut.*
of man hath not where to repose his head. If e-
uery word is to stand in the verdict of
two or three witnesse, how much more
ought it to stand in the verdict of these

three most wise men? What if we should yet adde that the riches which we haue more then our necessityes require are not our own, but are the substance of the poore as is the cōmon opinion of holy Father and schoole Doctours? are not then such men very fooles who with so great diligence keep that, for which by God himselfe they shall be condemned to hell fire?

He then who will learne this art of liuing and dying wel, let him not imitate the multitude or common people who belieue or esteem nothing but what they see; but let him follow Christ and his Apostles, who in word and deed haue taught vs that the things of this world are to be contemned, and that we are to expect, *The great hope and comming of the glory of the great God, and of our Saviour Iesus Christ.* Truly the thing is so great which we hope for at the comming of our Lord Iesus Christ frō heauen vnto iudgment, that al the glory & al the riches, & al the ioyes past of this world are in respect therof to be esteemed nothing, or as though they had neuer beene, and they are to be held most foolish and most vnhappy who in a matter of this consequence will rather
give

due credit vnto fooles, then vnto wise men.

CHAP. VII.

Of the seauenth precept of the Art of dying well, which is of Prayer.

OV T of that which hitherto hath beene sayd, we haue drawne the precepts of dying well frō the three theologicall vertues Faith, hope and charity, and also from three morall, Sobriety, iustice and piety, of all which the Apostle Saint Paul hath admonished vs: now I will further adioyne another precept of three other workes of vertue, of prayer, fasting and almes, which we haue learned of the Angell Raphael, for we read in the booke of Tobie, the Angell to haue spoken in this manner: *Prayer is good with fasting & almes, and better then to heape vp treasures of gold.* And this threefold nūber of these works is the frute of three vertues, of Religion, of mercy, of temperance, which haue great resemblance with piety, iustice, and sobriety before mentioned: for as piety concerneth

D 5

God,

38 *The Art how to dye well.*

God, iustice our neighbour, sobriety our selues; So prayer which is an act of religion respecteth God, almes which is an act of mercy respecteth our neighbour, fasting which is an act of abstinence respecteth our selues. Of Prayer many Authors haue written many things, we for our present purpose will explicate three only; one of the necessity of prayer, another of the vtilities, and the third of the manner how we may fruitfully make it.

The necessity of prayer is so euident and perspicuous in the Scriptures as that nothing can be more cleerly commaunded or deliuered then the same: for notwithstanding that God do know what we want, as he sayth of himselfe in Saint Matthew, yet will he haue vs to demaund them & receaue them as it were by spirituall hands, or some instrument fit for that purpose. Heare our Lord in S. Luke. *We must alwayes pray and neuer cease.* Againe, *Watch ye praying at all tymes.* Heare S. Paul, *Pray without intermission.* Heare Ecclesiasticus: *Be not stopped from continuall prayer.* Which precepts or commaunds do not import that we should do nothing else but pray, but that we should neuer forget this most wholesome

Luc. 18.

Luc. 21.

1. Thess. 5.

Eccles. 18.

wholesome exercise, but very often haue recourse therunto, which both our Lord and his Apostles by their example haue taught vs; for Christ and his Apostles did not to alwayes pray, but that they bestowed some tyme in teaching the people, and in confirming their doctrine with signes, and miracles; and yet they may be sayd alwayes to haue beene in prayer, because they did pray very often: and other phrases in the Scripture of like tenour are to be vnderstood in the same manner, as, *My eyes are alwayes on our Lord,* *Psal. 141.* *and his prayse is alwayes in my mouth,* *Psal. 33.* *and that of the Apostles, they were alwayes in the temple praying and blessing our Lord.* *Luc. 24.*

Touching the vtilities of prayer three are most eminent, to wit, merit, satisfaction, and impetration: of merit we haue the testimony of our Lord in the Gospel, *Cum oratis &c.* When you pray, you shall not be like hypocrites who affect to pray standing in the synagogs, and in the corners of the streets that they may be seene of men. Amen I say vnto you, that they haue receaued their reward; but thou when thou shalt pray, enter into thy chamber and the dore being shut, pray thy Father
in

60 *The Art how to dye well .*

& in secret, and thy Father who seeth thee
 & in secret will reward thee: by which
 words our Sauour doth not forbid pray
 ers to be made in publicke; for he himselfe
 did publickly pray before he raised *Laza*
rus, but he forbiddeth a man to pray in
 publike when he doth it with intention
 be seene of many, to wit out of the desire
 of vaine glory: for else we may pray in
 the temple, and therein also fynde the
 chamber of our hart, and in that cham
 ber pray vnto our Father in secret: these
 wordes, *reddet tibi*, will repay or rewar
 thee, do signify merit. For as before he
 sayd of the Pharisee, *recepit mercedem suam*,
 he hath receaued his reward, to wit, hu
 mane prayse; so of him who prayeth in
 the chamber of his hart, regarding God
 alone is to be vnderstood this repayment,
 to wit, that he so shall receaue his reward
 from his Father who seeth him in secret.
 Of satisfaction for our syns past, it is e
 uident by the practise of the Church, in
 which when any satisfaction is imposed,
 with almes & fasting is conioyned pray
 er, yea oftentimes almes and fasting are
 not enioyned, but prayer is neuer omit
 ted; lastly that it is impetratory, or of
 force

Ioh. 11.

force to obteyn vs many great blessings & benefits, S. Iohn Chrysostome doth excellently declare in two books which he wrote of this subiect, in which he vseth the similitude of our hands: for as a man is borne weake, naked, and needy of all thinges, and yet cannot complaine of his Creatour, because he hath giue him hāds, which are the instrument of instruments, by which a man may prouide for himselfe meat, clothes, a howse, armour and what else soeuer; so a spirituall man can do nothing without the help of God, but he hath the vertue of prayer, the instrument of all spirituall instruments, by which he may obteyne whatsoeuer he shall want, or be in need of.

Besides these three principall fruites, there are very many other: for first prayer doth illuminate or lighten our mynde; for it cannot otherwise be, but that he who fixeth fast the eyes of his mynde on God who is all light, but that he be lightened, *accedite ad eum* (sayth Dauid) & *illuminamini*: *Psal. 34.* come you vnto him and be lightned. Againe prayer doth nourish our hope and confidence, for by how much the more often we speake vnto one, by so much the more

*Lib. 2. de
serm. dom.
in monte
cap. 7.*

*Cap. 1. &
30.*

more confidently do we confidently com-
vnto him : thirdly it enflameth our cha-
rity and maketh our mynd more capable
to receaue greater gifts as *S. Augustine* doth
affirme: fourthly it increaseth humilitie
and chaste feare, for he who commeth to
pray, perceaueth himselfe to be a beggar of
God, and therefore is wont with all hu-
mility to appeare in his sight, and most
diligently to take heed least he offend him
whose help in all thinges he doth want.
Fifthly prayer engenders in the mynde
of the maker the contempt of all tempo-
rall thinges, for it cannot possibly be, but
that all earthly thinges must seeme base
and filthy vnto him, who daily contem-
plateth those thinges which are heauenly
and euermlasting: see *S. Augustine* in the 9.
booke of his Confessions. Sixthly it be-
getteth incredible delight, when as by
the same a man beginneth to tast how
sweet our Lord is, which sweetnes how
great it is, from hence we may gather,
that we haue knowne many not only to
haue bestowed the whole night, but to
haue ioyned whole dayes with whole
nights without any difficulty in prayer.
To conclude, besides the profit & pleasure,
prayer

The Art how to dye Well. 63

prayer yeldeth great dignity and honour to the maker; for the Angells themselves honour that soule which they see so familiarly, and so often to be admitted to the speech of his diuin Maiesty. See *S. Iohn Chrysostome* in his first booke of prayer.

It remayneth that we say somewhat of the māner how to pray well, in which this art of liuing Well doth chiefly consist, and consequently also of dying Well, for that our Lord sayd, *Aske, and ye shall receaue: and euery one who asketh doth receaue*, which *S. Iames* in his Epistle declared to be vnderstood with this condition, *If we aske well: You aske* (sayth he) *and do not receaue because you aske ill*: out of which rule we may thus discourse, he who asketh well the gift of good life, shall certainly receaue it, and he who asketh well for the perscuerance of the same vntill death shal doubtles receaue it. Let vs briefly explicate the conditions of good prayer, that we may learne to pray well, to liue well, to dye well.

The first thinge required is *Fayth*, as witnesseth *S. Paul* saying; How shall they call vpon him in whome they haue not belieued? With whome accordeth *Saint Iames*

64 *The Art how to dye well.*

James: Let him aske in faith without waver-
 ing: but this necessity of faith is no

Rom. 10. so to be taken as though it were necessary
 for vs certainly to believe that God

Jacob. 1. will do those things that we desire, for
 should our faith be very often found false
 and consequently we should obteyne no

thing; we are therefore to believe that
 God is most potent, most wise, most
 good, most faithfull, and for that cause
 to be able, to know, and to be ready to

Matth. 9. doe that which we desire, in case he
 thinke it fit for himselfe to bestow it, or
 expedient for vs to receave it. This faith

did Christ require of the two blynd men
 who desired to be cured; *Doye believe that I*
am able to do (this cure) for you? With the
 same faith did *David* pray for his Childe
 that was sick; for that he did not believe

certainly that God would do it, yet believ-
 ed he vndoubtedly that God could do
 it, as these his words do demonstrate: *VVhen*
1. Reg. 12. *can tell whether our Lord perhaps may not bestow*
him vpon me? and no doubt but *S. Paul* pray-
 ed with the same faith, that the sting of
 flesh might be taken from him, for he
 prayed out of faith, and his faith had
 beene false, if he had certainly believed
 that

The Art how to dye well. 65

that God would haue graunted him that thing which then he demanded, for at that tyme he obteyned it not; neyther doth the Church pray with any other fayth, when she prayeth that all heretikcs Pagans, Scismatickes, and ill liuers may be conuerted and doe penance, and yet it is certayne that all will not be conuerted: of which matter read S. Prosser in his *Lib. 1. c. 4.* booke of the *calling the Gentills*.

Another condition of a good prayer and that very necessary is *hope* or confidence, for albeit we must not determyne absolutely by faith (which is a worke of our vnderstanding) that God will doe what we desire him, yet must we by hope and confidence (which is an action of our will) stedfastly adhere vnto his diuine goodnes, and certainly confide that he will graunt vs those thinges which we aske him: this condition did our Sauour require in him who was sicke of the palsey, vnto whome he sayd: *Confide fili &c.* Haue confidence my sonne, thy synnes are forgiven thee: and the same doth the Apostle require of all men when he sayth: *Let vs Heb. 4.* come with confidence to the throne of his grace, that we may obteyne mercy: and long

E

before

66 *The Art how to dye well.*

Psal. 90.

Mar. 12.

1. Cor. 13.

*Colla. 9.
cap. 52.*

before him the Psalmist maketh God
say: *Because he hath hoped in me I wil deliuer him*
& because this confidence springeth from
perfect faith, therefore the Scripture w
in great matters it requireth faith, a
deth commonly something apperteyning
vnto confidence, and so we read in *Sai*
Marke: whosoever shall say vnto this mountayne
thou taken hence and cast into the sea, and shall
wauer in his hart, but shall believe that whate
uer he sayth may be done, it shall be done vnto him
of which sayth begetting confidence,
to be vnderstood that of the Apostle: *I*
had so great faith as that I were able to remo
mountaynes. For which cause *Cassian* in
Collation or Conference of prayer w
teth, that it is a certein signe of obteynin
that we wold haue, if any one in his pra
er do certainly cōfide that he shal recea
the thinge he asketh for, & doth no w
stagger, but fyndeth in the same, himse
much moued with spirituall comfort.

The third condition of prayer
charity or iustice by which we are iustify
ed from our synnes, for none are sure
obteyne the graces and blessings of God
but they who are his friendes; for so saith
David in his psalmes, *They eyes of our Lord are*

ouer the iust, and his eares are (attent) vnto their prayers: & in another place, If I haue looked vpon iniquity in my hart, our Lord will not heare me: and in the new testament Christ doth say: If you shall abide in me and my wordes (that is my commaundements) remayne in you, you shall aske whatsoeuer you to wil and it shall be done for you. And the beloued disciple: If our hart reprehend vs not, we haue confidence in God, and whatsoeuer we shall aske, we shall receaue, because we keep his commaundements, and doe those things which are pleasing before him. Neyther doth it contradict this doctrine that the publican crauing pardon of God for his sinnes returned iustified; for this remission a penitent synner doth obteyne, not as he is a synner, but as he is penitent, for as he is a synner he is the enemy of God, but as he is penitent he entreth into his friendship. He who synneth doth that which displeaseth God, whome it grieueth to haue offended, and doth that which is most pleasing vnto him.

The fourth condition is *humility*; whereby he that doth pray relyeth not on his owne righteousness, but on Gods mercy. Whome shall I regarde (sayth God) but the poore & contrite in spirit. & him that reue-

*Eccles. 35. reuerceth my wordes? And Ecclesiasticus addeth:
The prayer of him who humbleth himselfe shall
pierce the clowdes, and it shall not depart vntill the
highest do behold it.*

Matt. 15.

The fifth condition is *deuotion*, which causeth him that doth pray, not to pray negligently as many vse to do, but attentiuely, carefully, diligently, and feruently. Our Lord doth grieuously checke such who do pray only with their lipps, *This people honoureth me with their lipps but their hart is farre from me*; this deuotion we speak of ariseth from a liuely faith, and such as is not only in habit but in act also and operation; for he who attentiuely and with firme faith doth ponder, how great the maiesty of God is, how great our profit, how great the thing which we aske, it cannot otherwise be, but that he will come to his prayers with deep humility, reuerence, deuotion, and fauour.

It will not be amisse heere to set downe two notable testimonyes of the holy Fathers. *S. Hierome* in his dialogue against the *Luciferians: Ad orationem assiso* &c. *I stand at my prayer; I would not pray vnlesse I did belicue. But in case I did truly belicue, I would make cleane* that

that hart with which God is scene, I,,
would knocke my brest with my hands,,
I would water my cheeks with teares, I,,
would tremble in body, wax pale in vi-,,
sage, I would lye prostrate at my Lordes,,
feet, and with weeping bedew them,,
I would wype them with my haire,,
I would sticke fast to the crosse & would,,
not thence till I had obteyned mercy; but,,
now very often in my prayer I walke,,
through the galleries, or cast vp the ac-,,
counts of vsury; or caried away with a,,
filthy thought do thinke on those things,,
which cannot without shame be spoken.,,
Where is our faith? Do we think that *Jonas*,,
prayed thus? That thus the three childre?,,
That thus *Daniel* amongst the lyons? Or,,
that thus the thiefe on the crosse? So he.,,
And *S. Bernard* in his sermon of the foure
wayes of praying sayth: *Omnino nos oportet*
&c. It is altogeather necessary that in the,,
tyme of prayer we do enter into the court,,
of Heauen, that Court truly in which,,
the King of Kings sitteth in his throne,,
of starres, compassed about with an innu-,,
merable and vspeakable army of Blessed,,
spirits: with how great reuerence then,,
with how great feare, with how great,,

« humility ought a base little frog, going
 « forth and creeping out of his puddle ap-
 « peare in that place? How trembling, how
 « suppliant, how humble and sollicitous, &
 « how with all his mynd attentiuē ought
 « a poore wretched man to stand before the
 « maiesty of glory, in the presence of An-
 « gells, in the Councell and congregation
 « of the iust? Truly in all our actions there
 « is great need of watch and vigilancy, but
 « especially in our prayers.

Luc. 11.

Luc. 18.

The sixth condition is *perseuerance*,
 which our Lord in two Parables hath
 commended vnto vs in *S. Luke*; the first
 of him who went at midnight to his
 friend and requested that he would lend
 him three loaues, who although he were
 often reiected because it was at an vnsea-
 sonable tyme, yet perseuering in his de-
 maund, he got what he desired; the se-
 cond is of the widdow that called vpon
 the Iudge that he would deliuer her from
 her enemy; which Iudge although he
 were a very bad man, and neyther feared
 God or respected man, yet ouercome
 with the perseuerance and importunity
 of the woman, deliuered her from her
 aduersary; out of which our Savi-

our maketh this collection, that much more are we to perseuere in prayers vnto God, who is both iust and merciful, & as *Jacob. 1* Saint Iames doth adde, giueth vnto all men abundantly and vpbraideth not; That is, he giueth liberally to all such as aske his gifts and neuer vpbraideth their importunity in that they are too troublesome vnto him in asking, for God is without measure rich, without measure mercifull. S. Augustine hereunto doth add in the explication of the last verse of the sixt Psalm on those wordes, *Blessed be God who hath not remoued my prayer and his mercy from me*, sayth: If thou shalt perceauie that thy prayer is not remoued, be secure, because his mercy is not remoued from thee.

CHAP. VIII.

Of the eight precept of the Art of dying well, which is of fasting.

IT followeth that briefly now we speake of fasting according to the method obserued by the Angell, and omitting many things which Deuines dispute of in this matter, we will only bring that which maketh to the matter in hand.

*Joel. 1.**Matth. 6.*

Our purpose is only so far forth to touch the art of liuing well, as it maketh way to the other art of wel dying, & to this are these three things may seeme to suffice which we haue spoken of prayer; the necessity of fasting doth depend vpon a twofold law, Diuine and Humane: of the Diuine, *Joel* is witnes, who in the person of God sayth: *Be you conuerted vnto me with your bart in fasting, weeping, and mourning;* & the same we haue from *Ionas* the Prophet who testifyeth, the *Ninuites*, to the end they might please God, to haue preached fasting, and sack-cloth; and yet at the tyme there was not any set law for fasting: and the same is gathered out of the wordes of our Sauour in *S. Mathew*: *Vnto thou doest fast annoint thy head that thou mayst seeme vnto men to be fasting, but to thy Father who seeth thee in secret, and thy Father who seeth thee in secret, will reward thee.*

Let vs allcadge one or two of the Fathers in this behalfe. *S. Augustine* thus speaketh in his Epistle to *Casulanus*: *I searching into this matter do see that fasting is commaunded in the Euangelicall and Apostolicall writte, and in the whole book which is called the new Testament,*

but

But on what dayes we ought not to fast, or on which we ought, I fynde not eyther by the commaundement of our Lord, or his Apostles to be determined. So he. And Saint *Leo* in his sermon of the fast of the tenth moneth: *Ille que rerum futurarum* Serm. 4. *figuræ gerabant &c.* Those thinges which prefigured thinges to come, are at an end when the thinges which they did prefigure are accomplished, but the grace of the new Testament hath not taken away the vtility of fasting, but with religious obseruance hath imbraced abstinence as profitable vnto the body and soule, for as that still continueth in Christian knowledge, *Dominum Deum tuum adorabis, & illi soli seruias*, thou shalt adore the Lord thy God and him only shalt thou serue, and other the like commaundements; so likewise what is commanded in the same bookes of the sanctifying of fasts, is not shifted of by any glosse. So *S. Leo*, whose meaning is not that Christians are to fast the same tyme that the Iewes did, but the commaundement of fasting deliuered to the Iewes is to be obserued of Christians according to the appointmēt of those who gouerne the Church, as farre forth

as concerneth the tyme & manner; which determination is better knowne vnto all, then that it needeth my declaration: and so much for the necessity of fasting.

As for the fruites & vtilities of fasting these we shall easily declare: and first of all fasting is most profitabl: to prepare our soules to prayer, and to the contemplation of celestiall things, as the Angell *Raphael* insinuated when he sayd, *prayer is good with fasting*: thus did *Moyse* by fasting forty dayes prepare his soule, before he durst aduenture to come to the speach of Almighty God: so did *Elias* fast forty dayes that he might in such maner as he could, talke with God in the mount *Horeb*: so *Daniel* by three weeks fast was prepared and made fit to receaue the reuelations of God: so the Church hath appointed fasts on the eues of the chiefe feasts, that the Christians may be the better disposed to attend to heavenly things: and auncient Fathers do in many places expresse this vtility of fasting; let the Reader see Saint *Athanasius* in his booke of virginity, Saint *Basil* in his first and second oration of fasting, Saint *Ambrose* in his booke of *Elias* and fasting, Saint *Bernard* in his sermon on the eue of
Saint

The Art how to dye well. 75

Saint Andrew; but the wordes of S. Iohn Chrysostome because they are few and excellent I will not omit to recite: Fasting (sayth hee) is the food of the soule, and maketh it light fetters that it may be carryed aloft, and contemplate most high and supreme things.

Another vtility of fasting is to tame the flesh, and for this respect it greatly pleaseth God that we crucify our flesh with the vices and concupiscences thereof, as the Apostle teacheth in his Epistle to the Galatians, who also for this cause sayd, I chastise my body and bringe it into subiection, lest whiles I shall preache to others I become reprobate my selfe. For so Saint Chrysostome & Theophylact in their commentaries expound these wordes of fasting, as also Saint Ambrose in his Epistle to the Church of Versells. This vtility also doe the Fathers extoll: Saint Cyprian in his sermon of fasting, and Saint Basil in his oration of the same, S. Chrysostome in his first homily on Genesis, Saint Hierome in his Epistle to Eustochium of the keeping of virginity, Saint Augustine in his first booke of Confessions the 21. chapter, and the whole Church in the office of the first houre out of the hymne of Saint Ambrose doth sing, *carnis terat superbiam*

Galat. 5.

1. Cor. 9.

am potius cibi que parcitas, Let the parsimony of meat & drink tame the prid of the flesh

The third vtility is to worship God, for God esteemeth it as honour done vnto him when we fast, for so sayth the Apostle in his Epistle to the Romans: *Obsecro vos &c.* I beseech you that you yield your bodies a living sacrifice, holy, pleasing to God, your reasonable seruice, for which in the Greeke it is *λογικὴν λατρείαν*, which is reasonable worship; and of this worship S. Luke speaketh when he sayth of Anna the widow, *Shee did not depart from the Temple serving God day and night in fasting and prayer* and the great Councell of Nice in the fifth canon calleth the fast of Lent a cleane and solene gift that is offered of the Church vnto God: and Tertullian speaketh after the same manner in his booke of the resurrection of the flesh, where he calleth stale & drimicates acceptable sacrifices vnto God: & Saint Leo in his second sermon on the fast of the 10. moneth, sayth: *For the full receyue of all the fruites of the earth the sacrifice of abstinence is most worthily offered to God, the bestower of them.* Last of all, Saint Gregory in his 16. homily writeth, that by the fast of Lent, are offered vnto God the tythes and first fruites

fruits of our life.

The fourth vtility is satisfaction of our synnes, and this first of all doe the examples of holy Scriptur demonstrate: the Niniuites as Ionas writeth pacified God by fasting; the same did the Iewes who fasting with Samael asswaged Gods wrath, and got the victory ouer their enemies: Achab a wicked King by fasting and haircloth in part mitigated Gods displeasure against him; the Iewes in the tyme of Iudith and Hester by no other sacrifice then by fasting, weeping, & mourning found mercy with God: this doctrine haue the ancient Fathers alwayes taught. Tertullian in his book of fasting sayth: As first of all the vse of meat did destroy vs, so let fasting make satisfaction vnto God. S. Cyprian: Let vs appease the wrath & offence of God as himself warneth vs with fasting and teares. Saint Basil: Penance without fasting is fruitelesse and vayne: by fasting do thou satisfy God. S. Iohn Chrysostome: God as an indulgent Father hath found out this cure which is effected by fasting. Saint Ambrose: Fasting is the death of synne, the destruction of vices, the remedy of saluation. Saint Hierome: Haircloth and fasting are the armour of penitents, the helpes of synners. Saint Augustine: Let no man fast for hu-

Ioan. 3.

1. Reg. 7.

Iudith. 4.

Hester. 4.

Serm. de lapsis.

Orat. 1. de ieiunio.

Hom. 1. in Genes.

Lib. de E-

lia & ieiunio. Com. ad 3. cap. Iona.

mane

Serm. 60. mane prayse, but let him fast to obteyne pardon
de tempor. his synnes. Saint Leo affirmed God to be pa
cityed with the sacrifice of fasting: & la

Leo. serm. of all Saint Bernard: I sometymes do make a
4. de ieiun. stinence, but my abstinence is a satisfaction for m
7. mensis synnes, not a superstition for impiety.

Bern. serm.
66. in Cant.

Finally, the fifth vtility of fasting
is, that it is *meritorious*, and very much a

uaileable to obteyne benefits from God

Anne the wife of Elcana being barren, by fa

sting obteyned a sonne, for so doth Saint

Hierome in his second booke against Iou

nian interpret these wordes of the Scrip

1. Reg. 1. ture: *Porro illa flebat, & non capiebat cibum.*

But she wept and tooke no meate, Anna,

(saith this Father) *inanem cibo ventrem,* f

lio meruit implere: Anne merited to fill her

belly empty from meate with a Sonne

Sara by three dayes fasting is deliuered

from the Deuil, as is recorded in the booke

Tob. 3. of Toby. And there is a notable place for

the merit of fasting in the Gospell: for

Matth. 6. thus speaketh our Sauour, *Tu autem cum*

ieiunas &c. But when thou doest fast an

noynt thy head and wash thy face that

« thou mayst not seeme to men to fast, and

« thy Father which seeth thee in secret will

« repay thee. Where the wordes will repay, si

gnify

signify that he wil pay them their reward,
for they are opposed to those other, They
disfigure their faces, that they may appeare vnto men
to fast; Amē I say vnto you they haue receaued their
reward. So as the hypocrites receaue the
reward of their fasting, to wit the prayse
and applause of men: and the iust also re-
ceauē their reward giuen them (not
by the tongues of the people) but by the
handes of God: neyther doe there want
most euident testimonyes of the ancient
Saints. S. Iohn the Euangelist being to
write his Ghospel, appointed solemne fa-
sting that he might obteyne the grace of
writing well, as Saint Hierome auoucheth
in the preface of his commentaries on S.
Matthew, and out of him Venerable Bede on
the first of Saint Iohn: and Tertullian insinu-
ateth the same in his booke of fasting: Fa-
stings do merit of God euen the knowledge of my-
steryes; Saint Ambrose in his Epistle to the
Church of Versells sayth: VVho be these new
maisters that will haue no merit to be in fasting? S.
Athanasius; Whoso euer is vexed with an
uncleane spirit, must be fully perswaded
these wicked sprits tormented with fa-
sting to leaue their hold, as fearing the
force thereof. Saint Basil: Fasting is profitable
both

New ma-
sters.

*Ath. lib. de
ieiunio.*

*Bas. or. I.
de ieiunio.*

both for the eschewing the miseries of this world, &
also for the atteyning of the things that be good. S.

Gregory Nazianzen explicating with what
weapons a certayne holy virgin repelled
the Diuell from her, sayth, that she op-
posed against him the remedy of fasting
and lying on the bare ground. Saint Iohn

Chry. ferm.

1. de ieiun.

Chrysostome sayth: Fast, because thou hast
sinned, fast that thou mayst not sinne, fast
that thou receaue (spiritual blessings,) fast
that those things which thou hast recea-
ued may not be lost. Saint Hierome in his
booke against Iovinian doth of set purpose
dispute and proue the merit of fasting. S.

ferm. 62.

Augustine sayth: Fasting is eyther a remedy or a
reward, that is, eyther it procureth vs pardon of
our synnes, or the reward of the Kingdome of hea-
uen. Last of all, Saint Leo: By the humili-
ty of fasting we doe merit Gods assistance
agaynst all our enemyes.

Ser. 1. de

ieiunio 7.

mensis.

We haue then the necessity & fruit
of fasting: there remaineth only the man-
ner, that we also briefly shew how we are
to fast, that our fasting may auayle vs to
good life, & thereby also to dye wel. Ma-
ny there be that doe fast on all the dayes
appointed by the Church, to wit, on eues,
on ember dayes, and in Lent, and there are
some

For who also voluntatily fast in Aduent,
they deuoutly to prepare themselues
celebrate the fast of our Sauours nati-
ty; some on euery friday for the memo-
ry of his passion; and some on the satur-
day in the honour of the Blessed Virgin
and mother of God: but whether they do
fast as that they reape the frutes of fa-
sting may well be doubted. The first and
principall fruite of fasting is mortificati-
on of the flesh, that our spirit may becom
more stronge: and to attayne this end it is
necessary that we feed on sparing and
course diet: and truly our mother the
Church insinuateth this when she com-
mandeth vs to eat not twice but one in
the day, and to eat not flesh and white
meate but hearbes, pease, beames, fish and
the like: this Tertullian explicateth in
two words when he calleth lenten fare,
seras & aridas escas, stale and dry meates; *Lib. de ref.*
certainly they do not obserue this, who *Carnis.*
when they do fast eate as much at one
dinner as in other dayes they do at din-
ner and suppertogeather; and who in that
dinner dresse so many dithes of all sortes
of fish and other meates as they seeme not
to prepare a dynner for mourners and pe-
nitents,

nitents, but a marriage supper that last for a great part of the night, such so fast without question reape not the fruites of fasting.

Isay 58.

Neyther in like manner attayne this fruit who though they feed not daintily but much more moderately, on the fasting dayes do no more refrain from plaies and sportes, from brawling & wranglings, from wanton songs & cētious mirth, & that which is more grievous, from synnes & naughtines: then upon other dayes which are not fastes heare what the Prophet *Isaias* sayth of such fasters: *Behold in the day of your fast your selfe-will is found, and you call all your debtors to count; behold you fast to make debates and wranglings and wickedly strike with your fist; fast now you haue done hitherto, that your cry may be heard on high.* This kinde of fasting did God mislike in the Jewes, because in the fasting dayes which are dayes of penance they would follow their owne wills and not the will of God, and that they would not only not forgiue their poore debtors, as they desired to be forgiuen of God, but that they would not so much as graunt them any respite in the payment: is againe

ine for that the tyme which those
who truly fast ought to haue bestowed
on prayers vnto God, they bestowed in
prophane wrangling and contention: &
lost of all that not only as was requisite in
fasting dayes did not attend vnto spirituall
matters, but adding syn to sinne, they did
wickedly beate their neighbours & abuse
them. Vertuous men must beware and a-
uoyd these and the like offences, if they
desire indeed to haue their fasting grate-
full vnto God, and profitable vnto them-
selues that from thence they may be able
to hope for a good life & a pretious death.
There remayneth of the three workes
Almes which the Angell Raphael praysed,
& proposed vnto all to imitate.

CHAP. IX.

*Of the ninth precept of the Art of dying
well, which is of Almesdeeds.*

OF Almesdeeds three things briefly are
to be explicated as in the former, the
necessity, fruite, and manner. That there
is a precept of giuing almes no man hath e-

84 *The Art how to dye well.*

Matt. 25.

uer doubted of, for in case we had no
ther testimony, the sentence of the
iust & supream Iudge might abunda
ly suffice, who in the last iudgement
say vnto the wicked: *Discedite à me
ledicti in ignem eternum &c.* Depart from
ye accurled into euerlasting fire whic
prepared for the Diuell and his Ange
for I was hungry and you gaue me no
eate, I was thirsty and you gaue me
drinke, I was a stranger and you en
teyned me not, I was naked and you
not cloth me, I was sicke and in prife
you did not visit me. And a little after
added: *As long as you did it not to one of
lesser ones, you did it not vnto me.* Out of wh
we do gather that none are bound to gi
almes but such as are able, for our L
himselfe is not recorded to haue giuen
ny, but only to haue commaunded for
part of the money that was giuen him to
be bestowed on the poore, as may appear
out of that place of the Ghospell, where
when our Lord had sayd vnto Iudas: *Quid
facis fac citius?* That which thou doest d
quickly, the Apostles did thinke that
had commaunded him out of the place
which he did beare, to giue somewhat
the poore.

that the deuines will haue this precept
 conteyned in that commandement:
Honora parentes, honour thy parents; others
 that, *non occides*, thou shalt not kill; but it
 is not necessary that this precept be con-
 tained in the ten commandments. When
 almes belongeth vnto charity, and the
 commandments of both tables vnto iu-
 stice; but if all morall precepts be to be
 reduced to the ten commandments, the
 opinion of *Albertus* the Great is probable,
 who will haue this commaundement of
 giuing almes to belonge vnto that *non fu-*
aberis, thou shalt not steale, for it is a kind
 of theft, not to giue that vnto the poore
 which we owe vnto them; but more pro-
 bable is the opinion of *Saint Thomas* of A-
 quino, who assigneth it to the first com-
 mandement of the second table *Honora parentes*,
 honour thy parents, for by the honour of
 our parents in this place, is not vnder-
 stood only a reuerentiall honour or duti-
 full respect, but also the provision of all
 necessaries for their life and sustenance,
 which is a certeyne almes which special-
 ly we do owe to our principall neigh-
 bours, as *Saint Hierome* saith, of which we
 erre that this almes is due also vnto

*In com.
 ad. 15.
 Math.*

other neighbours that are in want; moreover for that the precept of giuing almes is not negatiue but affirmatiue: but amongst all the commandements of the cond table there is none affirmatiue only the first, *Honour thy parents*; but to pute more of this matter stādeth not w my purpose in this place, & this may suffice for the necessity of almes.

Tob. 12.

Now for the fruite of this vertue that is most copious and abundant, first is that Almes *deliuer a man from euiling death*, whether this be done by way of satisfaction, or by way of disposition to grace, or by any other way; this haue cleerly in the Scriptures, in *Toby* reade: *Almes doth deliuer a man from all synne and from death, and permitteth not a soule to go to darkenes*; And in the same booke the angel *Raphaell* sayth in expresse wordes: *Almes deliuereth from death, and it is almes which purgeth synnes, and makes a man fynde mercy and euerlasting life*; and *Daniel vnto King Beldas* sayth: *VWherefore O King follow my counsaile, and redeeme thy synnes with almes, and thy iniquities with the mercyes of the poore.*

Dan. 4.

Againe almes if it be done by a man & out of true charity, hath the

The Art how to dye well. 87

everlasting life, of the truth whereof Christ himselfe wil be wittnes when being Iudge of the liuing and dead he shall say in the last day: Come ye blessed of my Father, receaue a Kingdome which is *Matt. 25.* prepared for you from the beginning of the world, for I was hungry and you gaue me to eate. And afterwards, That which you haue done to one of my least brethren you haue done to me.

Thirdly almes hath the effect of a certayne Baptisme, to wit of cleansing sinne, as wel the fault as the punishmēt, Ecclesiasticus telling vs: As water quencheth fire, so doth almes extinguish sinne; And water doth so quench the fire as it leaueth not so much as any smoke, and this also is the doctrine of the ancient Fathers: so S. Cyprian, Saint Ambrose Saint Chrysostome, and Saint Leo do teach. S. Cyprian in his sermon of almes thus writeth; As the fier of hell is quenched with the lauer of healthfull water, so with almes and good workes is allayed the flame of our faults: Saint Ambrose; *Serm. 32.* Almes in a certayne manner is an other lauer of our soules, as our Lord sayth, Giue almes and all thinges are cleane vnto you: and without preiudice of sayth be it spoken, almes is more indulgent or remissiuē then the lauer, for the lauer is giuen but once, and

*Hom. 25.
in Act A-
post.*

Leo. ferm.

5. de Coll.

once also it doth pardon, but as often as thou givest almes so often doest thou merit pardon. Saint Iohn Chrysostome: There is no synne that almes cannot make cleane, or that it cannot quite blot out. Saint Leo: Almes deeds do blot out syns, do kill death, and take away the punishment of everlasting fire. And this is a great prerogative of this vertue & ought to stirre vp all men to the loue thereof. But this is not to be vnderstood of all almes whatsoever, but of that alone which proceedeth in vs from great contrition, and great seruour of charity: such was the almes of Saint Mary Magdalen, who out of the teares of her contrition bathed our Saviours feet, and annoynted the same with the almes of a most pretious oyntment.

Tob. 4.

Fourthly, almes do increase our confidence to God, and engender a spirituall ioy or comfort in vs: and although that this be common to all vertues, yet in speciall manner it apperteyneth vnto this, whereby in one action we performe a double duty, and that very gratefull both to God and our neighbour, & is a worke which not by signes or deductions, but of his owne nature is most evidently discerned to be good. Hence is it, that Toby sayd,

Almes

The Art how to dye well. 89

almes will yeild great confidence before the supreme
or soneraigne God vnto all such as giue it: And *Hebr. 10.*
that of the Apostle, You haue had compassion on
the imprisoned, do not therefore leese your confi-
dence. And to conclude, Saint Cyprian in
his sermon of almesdeeds, calleth it, the
comfort of the faithfull.

Fifthly, almes getteth the loue and
good will of many who doe pray vnto God for their
benefactors, and obteyne of God for them
eyther the grace of their conuersion, or
the gift of perseuerance, or the increase of
grace and glory; for all these wayes may
that saying of our Sauour be vnderstood,
Make your selues frendes of the mammon of iniqui- *Luc. 16.*
ty, that when ye shall faile, they may receaue you
into their euerlasting tabernacles.

Sixthly, almes is a disposition vnto our
iustifying grace, of which fruit Salomon spea-
keth in the prouerbes when he sayth: Syns
are cleansed by almes and faith: and Christ ha- *Prouer. 15.*
uing heard of the liberality of Zachaeus say-
ing, Behold I giue halfe of my goods vnto the poore,
& if I haue defrauded any man, I render him foure
tymes as much; he sayd vnto him: To day sal-
uation is brought to this house. And in the Acts
of the Apostles, it is recorded of Cornelius
not yet a Christian, who was a bountiful
bestower

*Act. 10.**Lib. r. de**prædestin.**Sanctor.**cap. 7.**Proverb.**19.**Proverb.**26.*

bestower of almes: Thy almesdeeds haue ascended into the remembrance in the sight of God: out of which place Saint Augustine proueth Cornelius by his almes to haue obteyned of Almighty God the grace of Christiā faith and perfect iustification.

Last of all almesdeeds are of tenn times the cause that our temporall store doth increase, and is augmented: which Salomon doth approue when he sayth: he taketh vsury of our Lord who hath compassion of the poore: and a gaine: he who giueth to the poore shall neuer want, which our Sauour confirmed by his owne example, when he commanded his Disciples to distribute five loaves and two fishes, which was all he then had, amongst the multitude, and so handled the matter as they gathered vp twelue baskets full of the leauings of the bread and fishes which sufficed his Disciples for many dayes after; Tobias who imparted so liberally his goods to the poore, got in short tyme great wealth: the widdow of Sareph-ta who bestowed a little meale and oyle on the Prophet Elias, receaued that blessing at Gods hand that herselfe neuer wanted for for a long tyme cyther meale or oyle: there are many and most worthy examples

examples in this kinde extant in the fitch booke of the history of France written by Saint Gregory of Towers; in *Leontius* in the life of S. Iohn the Almenor; and *Sophronius in praxo spiritualli*, and the same auereth Saint Cyprian in his sermon of fasting & almes, and Saint Basil in an oration he made vnto rich men, in which by an excellent similitude he compareth riches vnto well-water, out of which if much be drawne there do spring continually more abundant and better waters, if they be let to stand still, they decrease and corrupt: rich men as they wil not willingly heare these matters, so will they scarce belieue them: but after this life they shall know it to be so, and belieue it to be true, when their knowing, and belieuing shall steed them nothing.

Cap. 105.
§ 201.

Let vs now speake of the manner of bestowing Almes, for that is necessary more then any other thing, that we may vertuously liue & dye most happily. First it is necessary that we giue almes with a most sincere intention of pleasing God, and not for seeking of popular prayse: this doth Christ teach vs when sayth: *VWhen thou doest giue almes, do not sound the trumpet, and let not*

Matth. 6. not thy left hand know what thy right hand doth;
Saint Augustine explicateth this place in his
commentary on the Epistle of *Saint Iohn*,
tract. 6. where by the left hand he vnderstandeth
 the intention of giuing almes for tempo-
 rall honour, or whatloeuere commodity;
 by the right hand he wil haue to be signi-
 fied the intention of giuing almes in res-
 pect of euerlasting life, of the glory of
 God, and charity towards our neigh-
 bour.

Againe, our almes is to be giuen *rea-
 dily*, and with facility, that it may not
 seeme to be wrunge out by intreaty, nor
 delaied from day to day when it may pre-
 sently be dispatched. *Say not* (saith the wise-
 man) *go thy wayes and come againe, to morrow I
 will giue thee somewhat, when thou canst giue it pre-
 sently.* *Abraham* the friend of God requested
 the passengers that they would come to
 his howse, and expected not to be intrea-
 ted by them; and his nephew *Lot* did doe
 the same: so neyther did *Toby* expect that
 the poore people should come vnto him,
 but he himselfe did seeke for them.

cap. 31.

Thirdly, it is requisite that our almes
 be giuen *cheerfully* and not with grudging.
In euery thing (sayth *Ecclesiasticus*) *thou giuest,*
shew

The Art how to dye well. 93

shew a cheersfull countenance: and the Apostle,
Not out of sadness, or out of necessity, for our Lord
doth loue a cheersfull giuer.

Fourthly, it is necessary that our almes
be giuen with *humility* in such manner, as
the giuer may know himselfe to receaue
more then he giueth, of which point
thus writeth Saint Gregory: *multum ad e-* Lib. 21.
domandam dantis superbiam valet &c. It hel- Moral. ca.
peth much to check the pride of the giuer 14.
of almes if when he bestoweth his carth- »
ly substance he do weigh well the words »
of the heavenly maister, Make you frinds »
of the mammon of iniquity, that when »
you shall faile they may receaue you into »
the euerlasting tabernacles; for if by the »
friendship of the poore we do gaine the »
eternall tabernacles, doubtlesse we who »
giue are to perswade our selues, that we »
do rather offer presents to our benefa- »
ctours, then bestow almes on the »
poore.

Fifthly, it behoueth that we giue a-
bundantly according to the proportion or
measure of our ability, for so did Toby that
famous almes-giuer: *As thou shalt be able, so be* Tob. 4.
thou pittifull to the poore, if thou haue much giue
plensifull, if thou haue but little study how to giue
that

*Serm. 3. ad
pop. Ant.*

*that little willingly: and the Apostle teacheth
vs that an almes is to be giuen as a blef-
sing, not as couetousnes; and S. Chrysostome
addeth: not to giue only but to giue abundantly
to be called almes, and in the same Sermon
he addeth that such as desire to be heard of
God when they cry, Haue mercy on me o Lord
God according to thy great mercy, must also haue
mercy on the poore according to their great almes.*

Last of all it is specially required that
he who will be saued and dye well do di-
ligently search out eyther by his owne
reading and meditation, or by other de-
uout & learned men whether a man may
keepe superfluous riches without synne,
or whether such be not of necessity to be
giuen to the poore; & then further which
are to be deemed superfluous riches,
which necessary, for the case may so stand
that meaner riches to one be may superflu-
ous, and great wealth to another may
seeme necessary. And for that this small
treatise cannot comport any prolix dis-
pute of scolastical questions, I wil briefly
repeat certeyn passages of the holy Scrip-
tures, and Fathers as well ancient as mo-
derne, and so conclude this difficulty.

The places of the Scripture are the
sixth

The Art how to dye well.

95

Sixth of S. Mathew : You cannot serue God and mammon ; the third of S. Luke : He who hath two coates let him giue to him that hath none ; and he that hath meate let him do the like : and in the twelth of the same Gholpell it is sayd to a rich man , who so abounded in substance as that he scant knew where to lay them : Thou soole this very night they will take from thee thy soule : which wordes S. Augustine doth thus expound, that this rich mā was euerlastingly damned , because he re- teyned superfluous wealth .

The chiefest authorityes of the an- cient Father for this matter are these . S. Basil ; And art not thou a theefe or robber , who esteemest that as thine owne which thou hast recea- ued only to dispense and giue away ? And a little after : wherefore thou doest iniury to so many poore , as thou wert able to giue vnto . S. Ambrose ; What iniustice is there , if I who take not other mens goods from the do diligently keep myne owne ? O impudent assertion ! Doest thou call them thine owne ? Which are they ? And after : It is no lesse a cryme when thou art able and wealthy to deny almes to the poore , then to steale or take away from him that hath it . S. Hierome ; Whatsoeuer thou hast more then is necessary for thy diet and apparell , that bestow (on the poore) and know that for so much

Basil. orat. ad diuites.

Ambr. ser. 81.

Ep. ad Hed. quest. 2.

- much thou art a debter. S. Chrysostome: Do thou possesse that which is thyne own? the goods of poore are committed to thy custody, whether thou possesse them out of thyne owne iust labour, or by neall descent of inheritance: Saint Augustine: The things that are superfluous to the rich, are necessary to the poore, they who possesse more then they want possesse more then is theirs. S. Leo: Earthly and corporall riches do come vnto vs from the bounty of God, and therefore worzhily is he to exact account of these things, which he hath no more committed vnto vs to possesse, then to disburse or distribute. S. Gregory: Such are to be warned who neither desire other mens goods, nor bestow their own, that they attentiuely know that the earth of which we are all made is common vnto all, and therefore in common yeldeth sustenance for all; and in vain do they thinke themselves without fault: who challenge as their owne that gift of God, which he hath bestowed vpon all. S. Bernard: The poore cry out & say it is our goods that you wast, it is with cruelty taken from vs, which you so vainely spend. S. Thomas of Aquine: The things which some haue more then they need is by the law of nature dew vnto the maintenance of the poore. And: Our Lord commaundeth not only the tyth or tenth part, but whatsoeuer is superfluous to be giuē to the poore. And vpon the fourth booke of Sentences he

affir-

affirmeth this to be the common doctrine of all deuines. Heere if any will contend that these superfluous goods are not to be giuen vnto the poore out of the rigour of the law, yet truly he cannot deny but that they are to be giuen them out of charity, & it importeth little God wot, whether a man go to hel for want of iustice, or for want of charity.

CHAP. X.

Of the tenth precept of dying well, which is of the Sacrament of Baptisme.

HA V I N G explicated the vertues which teach vs the art to liue well, we will adioyne somewhat out of the doctrine of the Sacraments which concur no lesse then the former to the atteyning of this art. The Sacraments ordeyned by Christ are seauen, Baptisme, Confirmation, Eucharist, Pennance, Order, Matrimony, Extreme-vnction: all which are as it were diuine instruments which God vseth by the ministry of his seruants to giue his people grace, to increase it, to restore

G store

store it. That being freed from the bondage of the Diuell, and adopted with the honour of being the sonnes of God, they may at length come to be partakers of euerlasting blessednes with the holy Angels in heauen. Out of these Sacraments then, our purpose is briefly to shew who profiteth and who faileth in this art of good life, that so he may know how to hope for a happy death, and who on the contrary may looke for a miserable end, vnlesse he do the sooner change his life & behauiour.

Let vs beginne with the first Sacrament. Baptisme in order and number of the Sacraments is the first, and is fitly called the gate or entrance of the Sacraments, for vnlesse baptisme go before, no man can be fit to receaue the other Sacraments: In the Sacrament of baptisme these rites or ceremonyes are obserued; first of all who is to be baptized must eith by himselfe or his God-fathers make confession of the Catholike fayth, then he must renounce the Diuell, his Pompes, & workes, thirdly he is to be baptized in Christ, in which Baptisme he is translated from the thraldome of the Diuell vn-

to the grace of the children of God, and all his synnes being blotted quite out, he receaueth the gifte of heavenly grace, by which he is now made the adopted son of God, the heir I say of God, and fellow heyre of Christ. Fourthly there is giuen him a *white stole*, & he is willed to preserue the same cleane & vnspotted vntill death; fifthly there is giuen him a *burning candle* which signifyes good workes, which whiles he liueth he must ioyne with the former purity signified by the white stole, for so sayth our Lord in the Gospell, *Let your light so shine before men as that they may see your good workes and glorify your Father which is in heauen.*

These are the chiefest ceremonies which the Church doth vse in the administration of this Sacrament; I omit the rest which apperteyne not vnto this matter: out of this euery man may conceaue whether he haue alwayes liued wel from the tyme he receaued his Baptisme vnto this present yeare of his age: I do verry much doubt that there are very few to be found who haue performed these things *Matt. 20.* which they haue promised to do, or truly *Matth. 5.* which they were bound to do, *For many are called*

called, but few are chosen: and, narrow is the way that leadeth vnto life, and few there be that do fynd it out.

Let vs beginne with the *Apostles Creed*: how many countrey people, how many beggars, how many inferiour artificers are there who eyther cannot say their Creed, or neuer learnt it, or know how to say the wordes, but vnderstand little or nothing at all of the sense? And yet they in Baptisme by their God-fathers & God-mothers answered vnto euery article that they did belicue: and if Christ be to dwell in our harts by fayth as *S. Paul* doth testify, how shall he dwell in their harts who can scantly rehearse the words of their Creed, and haue nothing at all thereof in their harts? and if God by faith do purify our harts as *Saint Peter* the Apostle sayth, how impure will their harts be, who haue not in their harts receaued the fayth of Christ, although in flesh they haue receaued his Baptisme? I speake of such as haue the vse of reason & not of infants, for infants by the habit of grace of fayth, hope, & charity are iustified, but when they are growne in yeares, they ought to learn their Creed, & in hart belicue

Ephes 3.

1 Cor. 15.

The Art how to dye well.

101

believe the Christian faith for righteousness, and confesse it in word for salvation: as the Apostle teacheth in the Epistle to the Romans.

Let vs come to another rite. All Christians cyther by themselves or by the helpe of others who answered for them, being demanded whether they renounce the Diuell, his pompes, and workes, doe answer *I renounce*; but how many be there that in word renounce, but renounce not indeed? Or rather how few be there who with all their hart do not loue and follow the pompes and workes of the Diuell? And yet God seeth all and cannot be illuded: he then who desireth to liue and dye well, let him enter into the closet of his hart, & and let him not deceaue himselfe, but seriously and attentiuely thinke and thinke againe, whether he be delighted with the pompes of this world, or with the works of the Diuell, and whether in his hart, in his deeds, in his wordes, he haue giuen place vnto them; for so cyther a good conscience shall comfort him; or a bad conscience bring him to repentance.

In the third rite is layd open vnto vs a benefit of God so high, so deepe, so

G 3

long,

long, so lardge, that in case we bestowed whole dayes and nights in admiration thereof, and in yelding his diuine goodnes thanks for the same, we should do nothing in respect of the thing it selfe: good God, who can conceaue, who is not astonished, who doth not languish away and is not resolued into deuout teares, when he considers how a wretched man most iustly condemned vnto hell, suddenly by vertue of this Baptisme of Christ to passe from this most miserable thraldome to the right and claime of a most happy and euer enduring Kingdom?

And by how much this benefit is the greater, by so much is the vngreatitude of most men more detestable; for there are not a few who as soone as they arriue vnto the vse of reason, returne this admirable benefit backe vpon God againe, and deliuer themselves vp for slaues to the diuell; for what is it in the flower of our age to follow the concupiscence of the flesh, the concupiscence of the eyes, and pride if life, but to contract league and friendship with the Diuell, and in deeds and facts to deny Christ? They are rare

to finde who preuented with the speciall
grace of God doe diligently keepe this
Baptismall grace, and as *Hieremy* speaketh *Thren. 3.*
beginne to beare the yoke of our Lord ab
adoleſcentia ſua, from their youth: but vn-
leſſe we keepe well this grace, or by true
pennance do againe renounce the di-
uell and retourne to the ſeruice of Chriſt,
and remayne therein vntill our death, it
cannot be that we liue well, or be deliue-
red from an euill death.

The fourth ceremoniall rite con-
ſiſteth in this, that he who is baptized re-
ceaueth a *white ſtole*, and is commaunded to
beare the ſame vntill he come before the
face of our Lord. By which as we ſaid is
ſignified innocēcy or purity of life obtey-
ned by the grace of Baptiſme, and dili-
gently to be kept vntill the hower of our
death: but who can expreſſe how many
ſnares there be of the Diuell, the continu-
all enemy of mankind, who laours no-
thing more then to defile this garment
with all manner of ſpotts? And therefore
very few are found who if they liue any
while do auoyd this filth. Truly holy Da- *Pſal. 118.*
uid pronouced them happy who remaine
immaculate in the way (of this life) and
walke

walke in the law of our Lord: & by how much the difficulty is more great to walke in a durty and filthy way without spots so much more glorious is the conquest & Crowne of an innocent life. Wherefore all that desire to liue and dye well, ought by all means to keep this white garment of innocency, and if perchance it should happen to be spotted, that then againe & againe they make it white in the bloude of the Lambe, which is done by true contrition and repentant teares. Holy Daniel after he had bewayled a longe tyme his synne, reposed at length in the hope of mercy, and yielding thanks vnto God confidently, sayd: *Thou shalt sprinkle me with hissope and I shall be made cleane; thou shalt wash me and I shalbe made more white then snow.*

The last rite is to receaue a lighted candle, and to beare it in our hands, which signifies nothing else, as I haue sayd, but our workes, which must accompany innocency of life: what these good workes are which must be done of the regenerate in Baptisme, the Apostle teareth vs when he saith: *I haue fought a good combat, I haue ended my course, I haue kept my sayth; as for the rest there*

is layd vp for me a Crown of Iustice, with the Iust
Iudge at that day will render me: in these few
wordes are briefly set downe all the good
workes which are to be done of the rege-
nerate in Baptisme by Christ. For we
must fight stoutly against the tentatiōs of
the diuell, who, *As a roaring Lion goeth about*
seeking whom he may deuoure. We must also ac-
cōplish or end this course of good works
in the obseruance of Gods commaund-
ments according to that of the psalme, *I*
haue runne the way of thy commaundements when
thou hast enlarged my hart. We must finally
fulfill our promise to God in multiplying
his tallents, in cultiuating his vineyard,
in the baylisship committed vnto vs, or
in the gouernement of his family im-
posed vpon vs, or in whatsoeuer other im-
ployments committed to our charge: for
albeit that it hath pleased the high wis-
dome of God to admit his adopted chil-
dren vnto the heauenly inheritance; yet
that this might be effected with his and
our greater glory, it hath pleased the same
wisdome that we should merit the same
heauenly inheritance, that is, euerlasting
blessednesses, by our owne good workes,
proceeding from his grace and our owne

free will; therefore that most rich and most glorious inheritance shall not be giuen to such as sleepe, as loyter, as play, but vnto such as watch, as labour, as perseuere vnto the end of their liues in good workes.

Now let euery man discusse his workes, let him diligently examine his life and manners, if he will liue and dye well, and if his conscience yield him testimony that he hath fought a good combat with vices, and concupiscences, and with all the tentations of the old serpent, and that he hath happily ended his course in all the commaundements and iustifications of our Lord without complaint, & that he hath beene faithful to our Lord in all the charges or offices committed vnto him, then let him securely reioyce and say with the Apostle, *There is layed vp for me a crowne of Iustice, which our Lord the iust Iudge will giue me*: If so be that our conscience exactly discussed do testify that in this conflict with the enemy of mankind it hath been grievously wounded, and that his fiery darts haue penetrated euen vnto the very soule, & that also not once but often: & further that it hath often fayled in the
course

course of good workes; and that not on-
ly it hath not runne on cheerfully but
through faintnes to haue sit downe, yea
layne along in the way; and finally if
in the thinges committed vnto it by God
it hath not kept promise, but that eyther
wayne glory, or acception of persons, or
the like haue taken part of the gaine, let
him recurre without delay to the Sacra-
ment of pennance, and vnto God himselfe
as his Phisitian, & let him not delay this
businesse of all businesse the greatest, vn-
till another tyme, because we neyther
know the day, nor houre of our death.

CHAP. XI.

*Of the eleuenth Precept of dying well,
which is of Confirmation.*

AFTER the Sacrament of Baptisme
followes the Sacrament of *Confirma-
tion*, out of which we may draw a docu-
ment of good life no lesse agreeable to that
we treat, then from Baptisme: for not-
withstanding that Baptisme be a Sacra-
ment more necessary then is the Sacramēt
of

of Confirmation, yet is the Sacrament of Confirmation more noble then the sacrament of Baptisme: which may be proued from the minister, from the matter, from the effect. The ordinary minister of Baptisme is the priest or deacon, and in tyme of necessity, whosoeuer. The ordinary minister of Confirmation is the Bishop, and by dispensation of the supream Pastour the Priest alone. The matter of Baptisme is naturall water, the matter of Confirmation is pretious oyle mingled with balm, and consecrated by the bishop; the effect of Baptisme is grace and the Character, such a one as is necessary to frame a spiritual child according to that of Saint Peter, *As children newly borne seeke or hunger yee after milke*; the effect of Confirmation is grace and the character, such as is requisite to make a Christian souldier to fight against inuisible enemyes, as S. Paul writeth: *We haue not to encounter with flesh and blood, but against the Princes and powers; against the Gouernours of the world, of this darkenes, against the spiritualls of wickednes, that are aboue in the ayre, as S. Hierome and S. Ambrose interpret it. Last of all in Baptisme salt is giuen vnto the infants to tast; in Confirmation there is a blow*

Ephes. 6.

Now giuen them, that the Christian souldiers may learn to fight, not by striking but by patiēt suffering for the loue of Christ.

But that we may the better perceiue the office or duty of a man annoyned with holy oile, that is to say of a Christian souldier, let vs see what the Apostles receaued in their Confirmation which was giuen then vpon White sonday. The Apostles were not properly confirmed by the Sacrament of holy Chrisme but receaued from Christ the Prince of priests the effect of the Sacrament without the Sacrament, and they receaued three giftes, *Wisdom*, *Eloquence*, and *Charity*, in the highest degree; and besides this the gift of miracles most profitable for the conuersion of Infidels vnto the faith, & these gifts did the *fiery tongues* which appeared on the day of Pentecost signify, as likewise the great noise that then was heard; for the light of fire signifyeth *Charity*, the figure of the tongue *Eloquence*, and the great noise the gift of *Miracles*: the Sacramēt of our confirmatiō bringeth not with it the gift of diuers tongues, nor the gift of miracles, because these things were not requisite for the good and perfectiō of the Apostles
further

further the for the conuersion of Infidels
 but it brings the gift of spirituall wisdom
 and the gift of charity which is gentle
 patient, & in signe of this patience which
 is a most rare & most pretious vertue,
 Bishop openly giueth a blow to the par
 confirmed, that he may know that by the
 Sacramēt, he is made the souldier of christ,
 not to fight but to suffer, not to do any
 iniuries but to beare them; for so in Chri
 stian warfare are we to fight not against
 men whom we see, but against the Diuels
 whome we see not, & so our Captayne &
 Emperour Christ did both fight & over
 come, who nayled to the Crosse subdued
 the powers of the ayre; and so did the A
 postles fight who newly confirmed were
 grievously whipped in the Conuenticle
 of the Iewes, *And they went from the sight of*
the Councell reioycing, for that they were found wor
thy to suffer reproach for the name of Christ. This
 certes is the grace of the Sacrament of cō
 firmation to effect that a man vniustly in
 iured do not thinke of reuenge, but re
 ioyce that for iustice sake he is found
 worthy to suffer all wrongs and iniuries.

Act. 5.

And here againe let him that is con
 firmed enter into his owne hart and care
 fully

The Art how to dye Well.

III

ally attend whether he finde in the same
the gifts of the holy Ghost, and especially
wisdom and fortitude; let him marke I
whether he find the wildom of Saints
which highly prizeth Eternall thinges,
and despiseth temporall; and the fortitud
of the souldiers of Christ, who more wil-
lingly do receaue iniuriesthen offer them:
and least there shold be any mistaking let
him com to the praice, let him examine
his conscience; for if indeed he fynd
himselfe prompt and ready to giue almes,
not to heape vp riches, and hauing taken
an iniury if he do not thinke on reuenge,
but doth most easily & willingly pardon
the same, he may well reioyce in spirit,
as one that hath in his hart the pledge of
the adoption of the Sonnes of God: but if
after the taking of the Sacrament of Con-
firmation, he perceauce himselfe no lesse
desirous of riches, no lesse couetous,
no lesse angry, no lesse impatient; and
when triall shall be made, doth with great
difficulty endure a little gold or siluer to
go out of his purse to help the poore;
and on the other side he finde himselfe
wholy enclined to snatch at all occasions
of gaine, and fynde himselfe very prone
vnto

vnto anger, and requested euen by his friendes to pardon an offence, will become inexorable, what else can he gather thereof but that he hath receaued the Sacrament, but not the grace which it yieldeth to the well disposed receauer.

These thinges I haue sayd for such as are of riper age, when they come to receaue this Sacrament, for such as come to receaue it very younge, & as yet scarce capable of deceyt, to such because nothing doth hinder, it is to be thought the gifts and vertues mentioned to be infused, but they are to feare least for their sinns after committed, & by to long protracting of penance that they do not extinguish this spirit receaued in Confirmation, that is that they do not loose the grace of the holy Ghost.

Therefore he that will liue and dye well, let him greatly regard the grace of the Sacraments, which are the vessells of celestially treasures, & amongst others these especially, whose grace being once lost can no more be found, as is the Sacrament of Confirmation, in which is receaued an incomparable treasure. For though the Character of all Sacraments cannot be blotted

otted out, yet the Character without
the gifts of grace yeldeth no comfort, but
increaseth the punishment of our confu-
sion.

CHAP. XII.

*Of the twelfth precept of the Art of dy-
ing well, which is the Eucharist,
of Sacrament of the Altar.*

THE most holy Eucharist is the grea-
test of all Sacraments, in which not
grace only is most abundantly contained,
but the Authour also himselfe of grace &
glory is giuen. That a Christian man may
liue and dye well in respect of this Sacra-
ment two things are necessary: one is,
that sometymes he take this sacred food,
our Sauiour warning vs: *Vnlesse you eate* Ioan. 6.
the flesh of the sonne of man you shall not haue life in
you; another thing that he do receaue wor-
thily so excellent a meate, for else as the 1. Cor. 11.
Apostle sayth vnto the Corinbians: who ea-
teth and drinketh vnworthily, eateth and drinketh
iudgement to himselfe not discerning the body of our
Lord (from other meates.) Now the que-
stion

stio is how often it is expedient to receaue this food, and what preparation is esteemed sufficient that we may worthily, and not vnworthily, come vnto this celestiaall banquet.

Touching the former question we fynde many & these also differēt customsto haue bene vsed. In the primitiue Church the faithful did very oftē receaue the body of our Sauour, & therefore did S. Cyprian in his Sermon on our Lords prayer explicate those wordsof this B. Sacrament, *Giue vs to day our daily bread*, & teacheth vs that it is to be receaued euery day, vnlesse a man be hindered by some lawfull let: afterwards charity waxing cold many did differre this communion for some yeares; wherefore *Innocentius* the third set forth a decree that once euery yeare as well men as women, at the tyme of Easter should be bound to receaue the holy Eucharist; & and now it seemeth to be common opinion of learned men, that it is very godly and laudable that such as are not Priests should not neglect to come to receaue this Blessed Sacrament euery Sondag, and festiual day: that saying is famous amongst Authours as held to be Saint *Augustines*:
Euery

The Art how to dye well. 115

Euery day to receaue the holy Eucharist, I neyther
praysse, nor mislike: but I persuaide and exhort all to
communicate euery Sondag; and although the
booke *De Ecclesiasticis dogmatibus*, of Eccle-
siasticall doctrines, out of which this
short sentence is taken, seeme not to be
the worke of *S. Augustine*, yet was it writ-
ten by an ancient Authours & is not con-
trary to the doctrine of same Father, who
in his Epistle to *Ianuarius* expressly teacheth *Epist. 118.*
neyther them to erre who thinke we are
daily to communicate, nor those who de-
ny it, and thinke we are to communicat
more seldome. Truly he who so speaketh
would in no wise fynd fault with those
who would follow the middle way bet-
weene both extremes, which is to come
at least on the Sondag to this Sacramēt;
and the same ro haue been the opinion of
Saint Hierome is playne by his commenta- *Cap. omnis*
ry on the epistle to the Galathians, where *de Panit.*
expounding the fourth Chapter thus he *& remiss.*
writeth: As it is lawfull for vs euer to fast, or e-
uer to pray and without intermission, hauing recea-
ued the body of our Lord, ioyfully to celebrate the
sonday: so is it not lawfull for the Iewes to sacrifice
their lambe &c. And this opinion liked
well *Saint Thomas* in the third part of his *Quaest. 80.*
art. 10.

Astouching the other point of preparation to receaue so great a Sacrament, that it may be receaued to the health of our soule, and not to our iudgement and condemnation, first of all is required that our soule be liuing with the life of grace, & not dead with the death of mortal sin, because for this respect it is called meat & giuen vnder the forme of bread, for that it is not the meate of the dead, but of the liuing, as (sayth our Sauour in S. Iohn) *He that eateth this bread shall liue for euer*; & in the same place, *my flesh is truly meat*; & the Council of Trent addeth further, that it is not a sufficient preparation to receaue duly this celestiall food, that he who is defiled with mortall synne content himselfe with contrition alone, but that he be carefull to purge his synnes by the Sacrament of penance in case he can haue a Ghostly Father. Againe for that this Sacrament is not only bread but also a medicine, and that an excellent one, and most wholsome against all the diseases of vices, therefore secondly is required that a man do desire perfect health and to be cured from all the maladyes of synne, and principally from
the

the chiefest of them as leachery, couetous-
nes, pride. That this Blessed Sacrament is a
medicine Saint Ambrose cleerly auoucheth: *Lib. de Sac*
He that is wounded (sayth he) seeketh for a me- *Cap. 4.*
dicine; the wound we haue is because we are vnder
sinne, the medicine is the heauenly and venerable
Sacrament. So he: and Saint Bonauenture: He
who reputeth himselfe vnworthy, let him thinke
that so much the more he needeth, and hath necessa-
ry occasion to seeke for the Phisitian by how much
more he feeleth himselfe to be sicke. And Saint
Bernard warneth his brethren that they at-
tribute it to the grace and vertue of this
Sacrament, that they fynd their bad incli-
nations, & other infirmities of the mynd
to be diminished.

Lastly this most holy Sacrament is
not only the food of trauellers, and me-
dicine of the sicke, but is also a most lear-
ned and most louing Phisitian, and ther-
fore when he cometh to visit vs he is to be
receaued with all ioy and reuerence, and
the howse of our soule is to be adorned
with all manner of vertues, and in parti-
cular with the ornaments of faith hope,
Charity, Deuotion, Piety, and with the
fruites of good works, as of prayer, fasting
and almes. For these ornaments doth this

sweet guest of our soule require, who yet wanteth nothing of that which we are able to give him; againe consider that this Philitian who cometh vnto vs, is both King, and God, whose purity is infinite and requireth a most cleane tabernacle in our brest: Let vs heare Saint Iohn Chrysostome in this matter: Then what should not he

Serm. 66.

ad pop.

Antioch.

be more pure who enioyeth this sacrifice? then what sunne beame ought he not to be more resplendent who deuiderh this flesh? The mouth that is replenished with this spirituall fire?

Now let any one who is desirous to live and dye well make recourse to his owne soule, and shutting the dore against all distractiue businesse let him consider alone with his owne hart before God who searcheth the reynes and harts of all, how often and with what preparation he doth communicate & receaue this Sacrament of our Lords body, and if he fynde that by Gods grace he doth often and with fruit receaue it, and thereby in spirituall life to be nourished, and by little and little to be cured from the diseases of synne; and moreover that he doth more and more daily profit and proceed in vertue, and good deeds; let him reioyce with trembling &

to on to serue God in feare, not with that
seruile of slaues, but with that sincere and
chast which is of children. But if he be
one of those who contented with com-
municating once in the yeare do neuer
more thinke on this most wholsome Sa-
crament, but forget to eate this bread of
life, by how much more they grow fat &
broad in body, by so much the more are
their soules weakenēd and do wither a-
way: and let such a one know that he wā-
teth wit, and is farre of from the King-
dome of God; the yearely communicating
is not decreed by the holy generall Coun-
cell for this end that none should commu-
nicat but once in the yeare, but that once
in the yeare they should be compelled
thereunto, vnlesse they would be cast out
of the Church, and deliuered ouer to Sa-
than. And such men for the most part do
not receaue their Lord in the Sacrament
with filiall loue but with seruile feare, &
soone after retorne to the huskes of
hoggs, to the pleasures of the world, to
temporall commodities and ambitious-
ly to gape after false & fugitiue honours,
that so at the day of their death they may
heare with the rich Glutton: *Memento fili,*

quia recepisti bona in vita tua. Remember for
 that thou hast receaued good thinges in
 this life, & therefore must not expect for
 any more in the next: and if any be found
 who maketh oft recourse to the mystery
 of this most holy Sacrament and that eu
 uery Sondag, or else euery day if perhap
 he be Priest, and yet neyther refrayneth
 from mortall synnes, nor seriously exer
 cyseth himselfe in good workes, nor is
 not yet truly gone out of the world but
 other men who are of the world thirsteth
 after riches, is caryed away with carnall
 delights, seeth and sigheth after higher
 degrees of honours, and dignities, he tru
 ly eateth the flesh of our Lord to his iudg
 ment, and by how much the more he vn
 worthily frequenteth these mysteryes, by
 so much the more neerly doth he imitate
Judas the traytour, of whome our Lord
 sayd: *Melius erat ei si natus non fuisset homo ille,* it
 had been better for him if he had neuer
 beene borne. Let no man despayre of his
 saluation whiles yet he liueth, and ther
 fore let him with himselfe cal to account
 his yeares, and workes and then he shall
 fynd that hitherto he hath runne much
 astray out of the path of saluation, let him
 know

now that yet there is tyme left to re-
turne, so that he will seriously do pen-
nance, & come againe into the way of
truth.

I thinke it conuenient to end this
chapter withall, that I adioyne what S.
Bonauenture writeth in the life of the holy
Father S. Francis, I meane of the admi-
rable deuotion and loue of this most holy
man towards this diuine Sacrament, that
by the example of his seruour our tepidity
or coldnes rather may be kindled. *He was
enflamed* (sayth S. Bonauenture) *with the
seruour of al his soule towards the Sacrament of our
Lords body, admiring with wonderfull great asto-
nishment that most deere humility, and most humble
charity. He did often so deuourly communicat that
he made others to become deuout; when he came to
the sweet tast of the immaculate lambe, as it were
drunke in spirit, he was for the most part rapt into a
trance or raiishment of minde. So he: From
which deuotion not only many lay men
that communicate, but many Priests also
who celebrat are farre short, especially
such of the latter as say Masse with incre-
dible hast, as they seeme not to know
themselues what they do, nor permit o-
thers that heare the, to consider with any
attention*

H 5

attentiō so great a mystery, or that which
else they would at that tyme contempla

CHAP. XIII.

*Of the thirteenth precept of dying well,
which is of Pennance.*

AFTER the Eucharist followeth the
Sacrament of Pennance, which in
respect of him who receaueth, consisteth
specially in three vertues, in contrition of
heart, confession of mouth, and satisfaction of works.
For they who performe these three
things well, do without al doubt obteyn
forgiuenes of their synnes: but it is most
diligently to be seene and considered,
whether our contrition be true, our co-
fession entiere, or satisfaction be full and
agreable to the offences committed.

Let vs beginne with contrition.

Contriti-
on.

Cap. 2.

Ioel the Prophet cryeth out: *Rend your hearts
& not your garments.* The Iewes when they
would make remonstrance or signe of sor-
row they did cut or teare their garments:
the holy prophet then warneth vs that if
in the sight of God we will shew true
and

inward griefe for our sinnes committed, that we cut or teare our harts, and the prophet *David* wil not haue vs only to cut or teare them, be to pound them small & bring them into dust, as we do thinges that are beaten in a mortar, *Thou wilt not O God* (sayth he) *despise a hart (so) broken & humbled*: which similitudes do euidently shew that to pacify God by pennance, it is not sufficient in word only to say, I am sorry that I haue offended, but there is required inward and great griefe of hart, which without many sobbs, sighs, and teares is hardly found; and wonder it is to behold how seuerely the ancient Fathers do speak of true contrition. *S. Cyprian* in his sermon of such as were fallen from the faith hath these words: *Looke how great our sinnes are, let vs so greatly also deplore them: to a deepe wound let there not want a diligent and long cure, let not the pennance be lesse then the fault; it behoueth vs to pray and callon God more earnestly, to passe the day in mourning, to spend the night in watching and weeping, to bestow all our tyme in teares and lamentations, and lying on the bare ground, to be sprinkled with ashes, to trumble and turne in a hairecloth and ragges.* *Clemens Alexandrinus*, as we haue in *Eusebius* in his history, calleth

Lib. 3. cap. 17. all. 24.

*Orat. 2. de
bapt. Ca. 1.*

calleth penance *Baptismum lacrimarum*, the
Baptisme of teares. S. Gregory Nazianze
sayth: I willingly receaue penitents if I shall
them bedewed with teares. Theodoretus in

*Ep. diuin.
decret. cap.
de poenit.*

abridgement writeth that the weu-
receaued after Baptisme are indeed cu-
ble, but not with so light labour as before
the lauer of regeneration, but by many
teares and toylsome works.

These things and the like haue
the holy Fathers left written of the true
of contrition: many now adayes come to
confession who shew either very little or
no contrition at all: but such as sincerely
desire to be reconciled vnto God, that
they may liue well and securely dye, must
enter into their owne harts, and exclu-
ding all other matters of lesse moment,
with all attention must seriously reuelue
these and the like things in their mynde,
and say ech one to himselfe: wo be to me
poore wretch what haue I done when I com-
mitted this and this synne? First I haue
offended that most sweet Authour of all
goodnes, & my most louing Father, who
on all sides, as with a rampier, hath compas-
sed me about with his benefits, of whose
great charity I see so many signes as I see
good

od things in my selfe or others. But
hat shall I say of my louing Redeemer
rist, who hath loued me being his ene-
y, and vnworthy, and he hath giuen
my selfe vp for me, an oblation and sacrifice *Ephes. 5.*
to God in an odour of suauity? And I still vn-
wretchedful & wretched man do not cease frō
offending him? How great is my hard-
nes & cruelty? My Lord was beaten with
rodds, was crowned with thornes, was
fastened to the Crosse with nailes that so
he might cure my old sinnes and offences,
and yet shall I neuer cease to add more &
more new? He hanging naked on the
Crosse did cry out that he thirsted my sal-
uation, & do I stil offer him gall & vine-
gar to drinke? who also shall explicate
from how great glory I haue fallen when
I committed this and that deadly synne?
I was an heyre of the Kingdome of hea-
uen, of a life eternall, and most happy:
from this felicity and truly so noble and
euery way so great, haue I fallen by that
most short pleasure, by those wordes ey-
ther contumelious against men, or blas-
phemous against God, by which I reaped
no profit or commodity at all; and from
that so great felicity to what state am I
fallen?

fallen? to the thraldome of the Diuell
 most cruel enemy, & as soone as the rotten
 wall of my body shall be beaten down
 which expects euery moment to fall,
 soone also shall I without al hope of re-
 uery descend into hell fire. Alas poore
 wretch that I am, perhaps to morow, per-
 haps this night, I shall beginne to dwell
 in these eternall fires. But aboue all things
 my ingratitude of a sonne and most vni-
 leruant against his most louing Father &
 most soueraigne Lord doth torment and
 wound my hart, for by how much the
 more he hath heaped his benefits vpon me,
 by so much more grieuously haue I by my
 synnes offended him.

These and the like things if thou
 wilt with thy self carefully cōsider who-
 soeuer thou be who vouchsafest to reade
 this title treatise, I hope that thou shalt re-
 ceauethe gift of contrition of our most
 mercifull Lord: the penitent King *David*
 once entred into the desert solitud of his
 hart after his aduoutry committed, and
 presently hauing gotten true contrition
 he began for to wash his bed with teares:
 Saint *Peter* did the like after the deniall
 of his maister, and presently *fleuit amarè*, he
 wept

cept bitterly. *S. Mary Magdalen* also entred
into her hart, and forthwith, *she began to*
wash our Saniours feet with her teares, and to dry
them with the hayre of her head; these are the
fruites of contrition, which do not
grow but in the solitude or desert of our
hart.

Now let vs speake a word or two
of confession. I see many men to come to
this Sacramēt with very little or no fruit Confessi-
at all, and that for no other cause but on.
for that they enter not into their hart
when they prepare themselues for to mak
their confession. Some there be who goe
about this matter so negligently, that in
generall only and after such a confuse fa-
shion they can say that they haue broken
all the commaundements and committed
all the deadly synnes; to such there should
be giuen no other then a general and con-
fuse absolution, yea they are not worthy
of this; for they confesse perhaps that
which they haue not done, & that which
indeed they haue done they confesse not:
others there be that haue learned distin-
ctly and orderly to recount their synnes,
but they make no account of the quality,
of the person, of the place, of the tyme, of
the

the number and of other circumstance which is a notable and dangerous negligence, for it is one thing to strike a priest, another to strike a lay man, when as to the former is annexed an excommunication, and not to the latter; againe it is one thing to haue carnal knowledg with a virgin, another thing with a religious Nun, another thing with a married woman, another thing with his own kinswoman, another thing with a harlot. Moreover it is one thing to haue committed it once, another thing to haue fallen ten times into the same synne, for the same synne oftentimes repeated is not one syn but manifold. Finally there are some (which is more to be wondered at) who are persuaded that the inward synnes as the desires of fornication, adultery, murder, theft and the like are not synnes, vnlesse they be actually committed by the exterior work. Yea they scarce account wanton looks, or lasciuious wordes to be synnes, and yet our Sauiour Christ sayth in plain tearms:

Matth. 5 *He who shall see a (mariyed) woman to lust after her, hath already committed adultery in his hart: Wherefore he who will haue care of his conscience and make a profitable & good confession*

confession, let him reade some good book
of the art of confessing his synnes, or let
himselfe seeke out a vertuous and learned
ghostly Father, and let him enter into his
owne hart and discusse his conscience, &
that not hastily and briefly but exactly &
seriously, and let him diligently examine
his thoughts, desires, deeds, words, and
also omissions, and then let him lay open
his soule vnto his vertuous & skilful Phi-
sician, let him humbly craue absolution of
him, and be ready to do that pennance
which his Ghostly Father shal thinke ne-
cessary to impose.

There remayneth satisfaction, of which
our Ancestours most wise and prudent
men did make more far account then we
seeme now to do, for they when serious-
ly they did consider that it was far more
easy to make satisfaction vnto God on
earth then in purging flames of the next
life, did impose most heauy and very long
penalties; and as for tyme they enioy-
ned pennances of seauen yeares, of fifteen,
of thirty, and sometymes of their whole
life; and as for the quality they enioy-
ned very frequent fasts, and yet more frequent
prayers; agayne they did forbid their pe-
nitents

nitents to go to the bathes, that they should not ride, go in coach, or vse any brauerie in apparell; that they should absteyne from playes, from sports, from spectacles in the open theaters; and finally their whole life was consumed as it were in griefe and mourning as became true penitents: I will alleaoge one only example.

In the tenth *Toletan* Councell we reade the Bishop of *Bracchara* called *Potamius*, for that he had defiled himselfe with touching a woman (for so speaketh the Councell) without all compulsion of others voluntarily of his owne accord to haue shut himselfe vp in prison, and for nyne moneths to haue done pennance, & then by his own letters freely to haue manifested this his synne and pennance, which he had vndergone vnto the Councell of the Bishops. And then the Councell further to haue determined that he should continue in doing pennance al the dayes of his life, when as notwithstanding the Councell there declareth that it had delt more fauourably and mercifully with him then the rules and severity of the Ancient Fathers did permit. This was

was the ancient severity. Now we are become so weake and tender, forsooth, that a pennance imposed of fasting in bread and water for a few dayes, with the seauen psalmes and letanyes to be rehearsed in the same, and an almes of a little mony bestowed on the poore, doth seeme seuerely enough, although it be imposed for cleansing the soule ~~from~~ many great syns and enormities. But that wherein heere we fauour selues we shall grieuously smok for in purgatory, Gods iustice requiring full satisfaction, vnlesse in this life our contrition be so great as proceeding from most seruent charity, that it be able to obteyne of the mercy of God full remission and pardon of all synne, and punishment due vnto the same: truly a contrite and humble hart doe much moue the bowels of the mercy of God our Father, for the goodnes of our Lord is such as he cannot hold whē he seeth the prodigall child truly penitent, but that he must goe and meet him, but that he must imbrace him, but that he must kisse him, but that he must giue him a ring of peace, but that he must wipe away all teares of sorrow, & replenish him with teares of ioy, more

sweet then all hony; and what else can be deuised more comfortable.

CHAP. XIII.

Of the fourteenth Precept of the Art dying well, which is of the Sacrament of Order.

THE two Sacraments that ensue now briefly to be considered do not apperteyne vnto all Christians, but one to Clergy men to wit *Order*, the other to lay men to wit *matrimony*: let vs speake a litle of the first, I meane not all things that belong to this Sacrament, but those things only which are necessary to this art of liuing & dying well.

Orders in number are seauen, fower lesser, and three greater: of which the chifest which is *Priesthood* is deuided into two, for there are greater Priests which are called *Bishops*, and lesser which are single priests; before all these Orders is giuen *prima tonsura*, which is it were a gate vnto all the Orders, and properly maketh them clarks or Clergy men; and for that
the

the things which are required of these inferior Clarks, especially what concerneth vertuous & religious life, by greater reason are to be exacted of the who haue taken the lesser or greater Orders, and especially of Priests and Bishop: therefore I will reſtraine my ſpeech to conſider and explicate thoſe things only which do belong to theſe inferior Clarks.

Two things there be in theſe Clarks that require explication. Firſt the rite or manner of their ordering, then the office which they are to exerciſe in the Church. The rite or manner of their ordering, as appeareth by the Pontificall is this, that firſt of all ſome *little part of their haires be clipped* of, by which ceremony is ſignified the caſting off of all ſuperfluous thoughts and deſires, as are the thoughts and deſires of temporall things, riches, honours, pleasures and the like: and that they be commanded whiles the Biſhop cutteth away their hayers to ſay that verſe of the 15. pſalme, *Our Lord is the portion of myne inheritance, and of my cuppe: thou (O Lord) ſhalt reſtore me againe myne inheritance*; Then doth the Biſhop call for a ſurpliſe and cauſeth the new Clarke to put it on, ſaying that

I 3 of

Cap. 4.

the Apostle to the Ephesians: God vest thee with the new man, which is created according to God in iustice and holines of truth: but there is no office assigned to this new Clarke, but out of the ancient custome, we gather his office to be to serue the priest when he sayth Masse in, case he say it priuately.

Now let vs contemplate what height of perfectiō is required in a clark, and if so much be required in a Clarke, what is required in an Acolite, in a Subdeacon, in a Deacon, in a Priest, in a Bishop. Truly I find in my selfe a horreur of mynd to thinke thereon, when as there are scant found these thinges in many priests which by vertue of the ordering is required in a simple Clarke. The Clarke is willed to cast away superfluous thoughts and desires which are proper vnto secular men, that is to say men which apperteyne vnto this world, who are of the world & who do alwayes thinke and desire the goods of the world: a good Clarke is commaunded to seeke no other part or portion or inheritance but God, that God alone be his riches and inheritance, & that he may truly be sayd and found to be the part and inheritance of God. O height of Cleri-

Clericall perfection, which forsakes the whole world that it may possesse God, & may agayne by reciprocall loue be possessed of God alone.

This is the meaning of the words of the psalme, Our Lord is the part of my inheritance and of my cuppe, *pars hereditatis*, the part of my inheritance. This part is called that portion which out of the diuision of an inheritance amongst many brothers, doth befall to each one a part, the sense then of the wordes is not that a Clergyman should make God one part of his inheritance, and earthly riches another, but that from his hart he desire that God be all his part, portion, or inheritance: that is al that he may expect in this world, and that whatsoeuer here he may haue, out of a religious affection he may make it all ouer vnto God. Betwene the cuppe and the inheritance there is this difference, that the cuppe belongeth vnto pleasure and delights, the inheritance vnto wealth and honours. Wherefore the full and entiere sense of the verse is: O my Lord God, from hence forward whatsoeuer I might hope for in this world of riches, of delights, of temporall commodities, all

that whatsoeuer it be I doe desire to haue in thee alone, thou alone doest abundantly suffice for all other things, and for that the plenty of heauenly riches is not to be found on earth, therefore doth this Clark go on in his prayer, & saith *tu es qui restitues hereditatem meam mihi*, thou art he who shalt restore me agayne myne inheritance; for what I haue contempned and cast away for thy sake cyther in giuing it to the poore, or in freely pardoning them that haue taken it from me: thou hast layd vp all safely for me, and in due tyme thou wilt restore it, not in the same corruptible substance but in thy selfe, the inexhaust fountayne of all goodnes.

But least that any should cal in doubt our explication, I will confirme it by two witnesses not liable to reproofe, to wit Saint *Hierome* and Saint *Bernard*. Saint *Hierome* in his Epistle to *Nepotianus* of the life of Clergy men sayth: Therefore let
 « the Clergy mā that serueth Gods Church
 « expōnd his own name, & hauing defined
 « it, let him endeauour to be that which
 « he is called, for if *κλῆρος* in Greeke do in Latin signify a lot, therefore they are called
 « Clergy mē, cyther for that they are of our
 Lords

Lords lot, or for that our Lord is the lot, »
 that is to say the part or possession of Cler- »
 gy mē; & he who eyther is the part of our »
 Lord or hath our Lord for his part, ought »
 to behaue himselfe that he may possesse »
 God, and be possessed of him: he who pos- »
 sesseth our Lord and can say with the pro- »
 phet *pars mea Dominus*, our Lord is my part »
 can haue nothing besides him; for if he »
 haue any thing besides our Lord, our Lord »
 shal not be his part; for example if he haue »
 gold, siluer, possessions, store of hou- »
 should stufte, with these partes our Lord »
 will not vouchsafe to be made a part. So »
 he. Whose whole epistle he that listes to »
 reade, shal fynd truly a very great perfe- »
 ction of life to be required in Clergy men. »
 To Saint *Hierome* let vs add Saint *Bernard* »
 who not only alloweth the opinion of »
 the sayd Saint, but sometyms vseth his »
 wordes, although he name him not: so »
 then he speaketh in that very prolix de- »
 clamation vpon the wordes of Saint *Peter* »
 in Saint *Mathews* Gospell: Behold we haue left »
 all and haue followed thee. The Clergy man who »
 hath part in earth shal haue no part in heauen. If »
 a Clergy man haue any thing else besides »
 our Lord, our Lord will not be his part, »
 and

and a little after declaring what a Clergy man may keepe to himselfe out of his Ecclesiasticall benefices, he sayth, Not to giue the goods of the poore vnto the poore is no lesse a synne then sacriledge: certainly it is taken with sacrilegious cruelty from the patrimony of the poore, whatsoeuer the Ministers and dispensers, not Lords & owners of the goods of the Church doe take more then is necessary for their diet and apparell: so Saint Bernard, who with Saint Hierome doth not speake that which is false, but that which is perfect.

Ephes. 4.

There followeth the rite of putting on the white surplice with those wordes of the Apostle, *Put on the new man who is made according to God in iustice & holines of truth:* For it sufficeth not Clergy men that they be not wealthy, but it is further required that they liue an innocent and cleane life, because they are dedicated to the ministry of the Altar, in which the lambe without spot is dayly sacrificed: moreouer to put on the new man is nothing else then to shake of the vices of the old Adam, who corrupted his wayes, and put on the vertues of the second Adam, that is of Christ, who being borne after a new manner of the

the Virgin ordeyned a new way in iustice
and holines of truth: That is not only in mo-
rall iustice, but also in most true and su-
pernaturall holines, which Christ shew-
ed in himselfe, who (as Saint Peter wit-
nesseth) committed no synne, neyther was there
any deceit found in his mouth. O that we had 1. Pet. 2.
many such Clergy men who in their life
and conuersation would performe that
which their white garment doth betoke
& signify.

Finally it is the duty of Clergy men
with Angelicall purity deuoutly, graue-
ly, dayly and diligently to assist at the di-
uine sacrifice, in which dayly the lambe
of God is offered. I know that in the
Church there are many deuout Clergy
men: and I do not only know but I haue
very often seene many very malepart of
the same ranke, so casting their eyes hither
and thither when they were at the Altar,
as if they were about a matter not only
not full of sacred horreur, but triuiall;
light, and of no account: and perhaps
this great fault is not so much to be impu-
ted vnto the minister as to the priest that
doth celebrate, who sometymes doth so
huddle vp his words, and so without de-
uotion

*Lib. 6. de
sacerdotio.*

*4. Dialog.
cap. vltim.*

uotion cary himselfe as he seemeth not to
know or vnderstand what he doth: both the one and the other heare what
Iohn Chrysostome speaking of the time of celebrating of Masse sayth: At the tyme of
the sacrifice the Angells assist the Priest,
“ the whole Order of the heauenly powers
“ are heard, and the place neere the Altar
“ in the honour of him who is offered, is
“ filled with the quiers of Angells. Which
“ without further prooffe by reason of the
“ singular sacrifice then offered we may easily
“ belieue. Let them also heare *S. Grego-*
“ *ry* who writeth heereof as a thing not
doubted of saying: What faithfull man
“ can make any doubt that in the tyme of
“ the sacrifice, at the voice of the priest that
“ the heauens are opened, the quiers of Angells
“ are present, the lowest and highest
“ things are coupled together, earthly
“ thinges are conioyned which heauenly,
“ and one thing made of visible and invisible
“ & thinges together. So he: which if
the Priest that doth celebrate and the
Clarke that doth serue did seriously ponder,
how could it be that they shold handle
so great a matter in such sort as they doe?
O how doleful and lamentable a spectacle

were

ere it (in case the eyes of our soule were open) to see the Priest handling the diuine mysteryes, enuironed on all sides with quiers of Angells, who all stand astonished tremble and make spirituall clamours at that which they see him to do, while the Priest himselfe in the midst of them all is cold, and as one without sense doth neyther marke what he doth, nor vnderstand what he sayth, and so to poast to an end, as he distinguisheth not the ceremonyes, & choppeth vp his words as he seemeth not to know what he doth; and in the meane tyme the Clarke who serues him is alwayes gazing on this and that, or tatling with some other body; so is God scorned, so are the most sacred mysteryes contemned, & so is occasion giuen vnto Heretiks to detract & contemne our rites and religion. Which being so, I admonish all Clergy men as well greater as lesser, & as much as I can do exhort them that being dead to the world they liue to God alone, that they seeke not for abundance of tēporall things, that with great zeale they preserue purity of life, that religiously, as it is fitting, they do handle diuine things, and that they procure the
same

same to be done of others: so shal they haue
great confidence in God, and shall continually fill the Church of Christ with
sweet and fragrant odour of their good
example.

CHAP. XV.

*Of the fifteenth ~~part~~ precept of the Art
dying well, which is of
Matrimony.*

VVE come now to Matrimony
which hath a twofold institution
or ordinance: one as it is a ciuill contract
by the law of nature, another as it is
a Sacrament of grace by the law Evangelical;
of both which we wil speak not absolutely,
but according to the subject of this worke
which is only in respect of living
and dying well. The first institution was
appointed by God in the earthly paradise
for these words of God, *It is not good for man
to be alone, let vs giue him a helpe like himselfe,* cannot
well be vnderstood but of the help to
propagate mankind, and bringe vp children:
for as *S. Augustine* well noteth, men
need

*Lib. 9. de
Gen. ad lit.
cap. 7.*

ed not the help of women in any thing
ut in these respects; for in other things
en are better holpen by men then by
omen; and therefore a little after that the
oman was made, Adam out of diuine in-
piration sayd: *A man shall leaue his Father &
mother and adhere vnto his wife:* which words
our Sauour in Saint Mathewes Gospell at-
tributeth not to Adam, but vnto God him-
self saying: *Haue you not read that he who from
the beginning made man, made them man and wo-
man, and sayd, for this shall a man leaue his Father
and mother and shall cleaue to his wife, and they shall
be two in one flesh? That therefore which God hath
coniyned let not man separate.* Our Lord then
doth ascribe these wordes vnto God, be-
cause that Adam did not speake them of
himselfe, but by his inspiration. And this
was the first institution of Matrimony.

Matth. 19.

Another institution or rather ad-
uancement of Matrimony is the excellen-
cy of a Sacrament: this we haue in the A-
postle in these wordes of his Epistle to the
Ephesians: *For this cause shall a man leaue his
Father and mother and shall cleaue to his wife, and
they shall be two in one flesh, this is a great Sacra-
ment, but I say this in Christ and his Church; and
that Matrimony is a true Sacrament* Saine
Augustine

Ephes. 5.

*Lib de bo-
no Coniu.
cap. 18.*

Cap. 24.

*Lib. de fide
& oper.
cap. 7.*

Augustine doth teach saying: In the Marriage of our women the sanctity of the Sacrament is to be valewed then the frutesfullnes of the wom. And againe: The good of matrimony with all nations and people standeth in the cause of begetting children, and in the fidelity of coniugal chastity. in respect of the people of God it consisteth also in the Sanctity of the Sacrament. And in another booke: In the City of our Lord and in his bill, that is in the Church, not only the band of Marriage, but also the Sacrament is commendable, but to dispute more exactly of this point belongeth not to our present purpose, but rather this more properly apperteyneth thereunto, that we explicate how men & women ioyned in matrimony may so liue as that confidently they may trust to dye well.

Three thinges in Schooles are called the good of Matrimony, if it be well vsed, to wit issue, fidelity, and the grace of the Sacrament: he who will vse Matrimony well must not only haue care to beget children, but also and that much more to bring them vp well; and on the other side he most grieuously sinneth who seeketh not for children by Marriage, but only for carnall pleasure: for this cause
one

one of the sonnes of Iudas the Patriarcke is
sharply reprehēded for that whē he knew
his wife, he cast out the seed on the earth
that no child might be born: for this is not
to vse, but to abuse Matrimony: and if sō-
times it happen that the vertuous parents
be ouerburdened with multitude of their
issue in so much as (by reason of their po-
verty) they cannot mainteyne them; there
is remedy in it. Iesse good and gratefull
vnto God by continuall consent to, sepa-
rate themselves from the bed, & knowledge
of each other, and for the tyme to come to
attend vnto prayer and fasting: for if it be
gratefull & acceptable vnto God for man
and wife to continew still euen vnto their
old age in virginity, after the example of
the mother of God and Saint Ioseph, whose
example Saint Henry the Emperour, and
Chunegunda his Emperesse, Saint Edward the
Confessour King, and Editha his Queene,
Elzearius Earle, and his Lady Dalphina, &
many others did follow, why shold it dis-
please God or men that married folke ha-
uing now children, by mutuall consent
should refraine from copulation, that they
may bestow what resteth of their life in
fasting & prayer?

K

More-

Moreouer it is a grieuous synne for any in the state of Matrimony to neglect his children, and let them want either vertuous education, or necessary maintenance of clothes, dict, and the like. many examples there are extant of this matter as well in sacred as prophane histories, but for that I intend to be briefe I will content my selfe with one which is in the first booke of Kings. Thus in that place doth God himselfe speake: In that day I will raise vp all these things which I haue spoken against the house of Heli. I will begin, and I will end. For I foretold him that I was to iudge his house for euer for the iniquity thereof, because he knew that his children did wickedly behaue themselves & he did not correct them, therefore haue I sworn to the house of Heli, that the iniquity of his house shall not be blotted out for euer with victimes or gifts: This did our Lord fortell, and a little after did execute: for the children of Heli were slaine in warre, and Heli himselfe sitting on his seat fell backward, brake his necke, & dyed miserably: if then Heli who was otherwise a good man, & iust Iudge of the people, for the synnes of his children which he had not brought vp so well as he should haue done, and when after-

wards

wards they became worse and worse he had not checked and amended them, came with his Children to a miserable end, and lost the gouernment or principality ouer the people: what shall become of them who not only do not endeaour to bring up their children well, but by their own example of bad life teach them to do ill? Surely they can expect nothing else for themselves or their children, but a dreadful death vnlesse they amend betyme and do pennance condigne to their former offence.

Another good of matrimony is fidelity, which consisteth in this, that eech of the married couple do know that their bodies are not their owne but that the body of the wife is the husbands, and the body of the husband is the wiues, and as the one cannot deny coniugall duty vnto the other, so can neyther of them both yield their bodies to be vsed by any other: the signe of this fidelity is the ring giuen in the solemnity of Marriage, this doctrine is cleerly deliuered by the Apottle saying; Let the husband render duty to his wife & shee likewise to her husband: the woman hath not power ouer her body but the husband, and likewise 1. Cor. 7.

the husband hath not power ouer his body but the woman; defraude not one another vnlesse it be by mutuall consent for a tyme, that you may attend prayer. This is the Apostolicall doctrine which all Christian married folkes must diligently obserue, if they desire to liue & dye well: if there be any publike adulterers, cyther the Iudges do iustly punish them, or else the friends and kinsfolkes let the party reuenge the wronge offered by that disgrace: but for secret adulterers who are many more then the open, the Almighty and most iust Iudge from whom no secrets lye hid, will doubteles in the end condemne them to euerlasting torments.

The third good or perfection of Matrimony and that most noble, is the grace of the Sacrament, which God powreth into the harts of the marryed couple if in the tyme of their Marriage they be duly disposed and prepared thereunto: this grace besides other good which it bringeth with it, is of wonderfull force to effect mutuall loue betweene both the parties notwithstanding that different iudgements, maners, diseases, diuersitys of dispositions of body & mind, may easily sow dissensions

ensions betweene them, but aboue all the
imitation of the wedlocke or Marriage
that is betweene Christ and his Church
maketh this corporall Marriage most
sweet and blessed, of which matter thus
writteeth S. Paul: *Viridiligite vxores vestras &c.* Ephes. 5.
Husbands loue your wiues as Christ hath
loued his Church and deliuered vp him-
selfe for it that he might sanctifye it, cle-
ansing it by the lauer of water in the word
of life, that he might present or exhibite
vnto himselfe a glorious Church, not ha-
ving spot or wrinkle. Which Blessed A-
postle also admonisheth women saying:
Let women be subiect to their husbands as vnto our
Lord: because the husband is the head of the wife,
as Christ is the head of the Church: But as the
Church is subiect to Christ so let the wo-
men be subiect in all thinges to their hus-
bands: and in fine thus he concludeth,
Let euery one loue his wife as himselfe, and let the
wife feare or reuerence her husband. This do-
ctrine if it be so considered and practised
as is requisite, will make the Marriages
happy both in earth & heauen,

Let vs in brieve explicate this Aposto-
licall doctrine of Saint Paul: first of all he
exhorteth husbands to loue their wiues

as Christ loued his Church ; Truly Christ loued his Church *Amore amicitia*, with a friendly loue, as Schooles do speake, and *Amore concupiscentia*, with the loue of desiring any thing for himself; he sought the good of the Church, the profit of the Church, the saluation of the Church, not any profit or pleasure of his owne. And therefore they do not imitate Christ who loue their wiues for their great beauty, allured with the loue of her fairenes, or for her dowry of many thousand crownes, or for some rich and wealthy inheritance, for such do not loue their wiues but themselues, desiring to satiate or satisfy the concupiscence of the flesh, the concupiscence of the eyes which is termed couetousnes. So Solomon wise in the beginning and a fool in the end, loued wiues and concubines, not for the loue of them, but for the loue of his owne lust, desiring not to gratify and do them good, but to fulfill his owne carnall desire, with which he was so blinded as he made no conscience to sacrifice to strange Gods, least he should neuer lose little crosse his delights. That Christ in this wedlocke did not seeke himselfe, that is his own profit or pleasure, but the good

only

only of the Church his spouse, is cleere by
the wordes that follow: And he deliuered
himselfe vp for her that he might sanctify her, cle-
ansing it in the lauer of water by the word of life.
This indeed is true and perfect charity, to
yield himselfe vp vnto torments for the e-
uerlasting saluation of the Church his
spouse; and Christ did not only loue his
Church *Amore amicitie*, and not *concupiscen-*
tia, but with an euermouing loue, not for
a tyme only, for as he neuer left of our hu-
mane nature which once he assumed, so
also did he knit this Church vnto him by
the band of indissoluble wedlocke: *In ca-*
ritate perpetua dilexi te, sayth God by the Hiir. 31.
Prophet, I haue loued thee with endles
charity, and this is the cause why matri-
mony consummated by the coniugall act
amongst Christians is inseparable, because
it is a Sacrament signifying the marriage
of Christ with his Church, which wed-
locke cannot possibly be dissolued, whe-
reas the matrimony of Iewes and Pagans
in some cases may be broken off, & made
voyde.

After this the Apostle doth add in-
structing women, and teaching them that
they be subiect vnto their husbands as the

Church is subiect vnto Christ: this precept Iezabel who would domineer ouer her husband, did not obserue and therefore ouerthrew her himselfe, him, and all her children: and I would to God there were not many women amongst vs who strive to beare rule ouer their husbands: but perhaps this is the fault of the mē who know not how to keepe their authority ouer their wiues. Truly *Sara* the wife of *Abraham* was so subiect and obedient to her husband, as that she called him her Lord: *I am* (sayth shee) *growne farre in yeares and my Lord is olde*: which vertue of *Sara* *Saint Peter* in his first Epistle doth commend saying: *The holy women were subiect to their husbands, as Sara obeyed Abraham calling him Lord.* And it seemeth strange that the Apostles *S. Peter* and *Saint Paul* do alwayes teach that husbands ought to loue their wiues, are to feare their husbands, or which is al one, to be subiect vnto them; but is not the wife also bound to loue her husband? she is truly to loue her husband, and to be beloued of her husband: but she must loue him with feare and reuerence, so as that loue do not hinder feare, for otherwise the woman becomes a tyrant: for so *Dalila* mocked her husband

3. Reg. 21.

4. Reg. 10.

1. Pet. 3.

husband Sampson (though otherwise most strong) not so much as her husband, as her haue: and in the third booke of Kinges it is recounted of a King enamoured of his concubine who permitted this his harlot to sit on his right hand, to take the Crowne from the Kings head and put it on her owne, yea and with her hand to strike the King himselfe; therefore it is no meruaile that God sayd vnto the first woman: *Thou shalt be vnder the power of thy husband and he shall beare rule ouer thee.* For which cause there is much wisdom required in the husband, that he loue and gouerne his wife, & withall that he warne and teach her, & if need be correct and amend her; yet so, as he truly loue her as part of his owne body, & procure likewise that shee loue him, & be assuredly perswaded that she is so beloued, and that his admonishments proceed out of Charity, & not out of hatred: an example we haue in Saint Monica mother of S.^r Augustine, who albeit her husband was a fierce man, and a Pagan, yet did she so prudently & religiously endure him, that she was beloued of him, and he afterwards was conuerted to the Christian faith. The Reader may re-

Iudic. 16

3. Reg. 4.

Genes. 2.

The Art how to dye well.
paire vnto the bookes of Confessions of
S. Augustine, and there fynd more hereof

CHAP. XVI.

*Of the sixteenth precept of the Art of
dying well, which is of the Sacra-
ment of Extreme Vnction.*

TH E R E now remaineth only the last
Sacrament which is called *Extreme
Vnction*, out of which is gathered a most
profitable document, not for the end on-
ly but for the whole course of our life,
for at that tyme are annoynted al the parts
of the body in which are the five senses,
and at euery one it is sayd, *God pardon thee
in whatsoeuer thou hast offended, by thy sight &c.*
and so of the rest. From whence we are
giuen to vnderstand the five senses to be
the gates by which all manner of synnes
do enter in to our soules, and therefore if
any keepe well these gates he shall easily
eschew a great multitude of synnes, and
consequently shall liue and dye most hap-
pily.

Let vs speake somewhat of the cu-
stody

body of these five gates . That the eye is a Sight.
gate by which all the synnes that apper-
eyne vnto leachery do enter, he who is
maister of vs all, Christ himselfe I meane
doth teach vs when he sayth : *whosoever* *Matth. 5.*
shall see a woman to lust after her, hath already com-
mitted aduoutry in his hart: if thy right eye do scan-
dalize or offend thee, plucke it out, and cast it from
thee, for it is better that one of thy members should
perish then for thy whole body to be cast into hell:
And we know that the old men who saw
Susanna naked were kindled with lust to-
wardes her, and for that cause came to
miserable ends; we know also that David
that great friend of God at the sight only
of Bersabee washing her selfe to haue fallen
into adultery, out of which followed mā
slaughter and innumerable other calami-
ties, And the reason hereof is euident
because the beauty of a woman is very
forcible to allure a man to loue it, as the
beauty of a man worketh the same effect
in a woman, and this loue neuer resteth
vntill it come to carnall copulation, the
effect of concupiscence remayning in vs
after originall synne: which calamity
the Apostle doth deplore saying: *I see ano-*
ther law in my members repugning to the law of my
mynde,

mynde, and keeping me captiue in the law of synne, which is in my members; I vnhappy man who shal deliuer me from the body of this death? The grace of God by Iesus Christ our Lord. So the Apostle.

What remedy shall we fynde out against this great tentation? The remedy is at hand, and that with the helpe of God very easy if any list to vse it, and this remedy is extant in Saint Augustine, in an Epistle of his where he setteth down a rule for Nunnes, & thus amongst other things he speaketh vnto them: If your eyes by chance be cast on any, let them be fixed on none: For a bare only seemes a thing vnauidable, but it cannot, or truly is not wont to wound the hart vnlesse it endure longer, and therefore although of set purpose one should accustome himselfe to see such women or by casualty light into their company, if he presently turne his eyes frō them, there will be no danger, for not the sight but the delay in seeing as S. Augustine sayth, is dangerous, and this is that which holy Iob taught vs out of his owne example when he sayd: I haue made a pact with myne eyes that I would not so much as thinke on a mayde. Where he sayth not, that I haue made a pact that I would not see her, but that I would not thinke

thinke vpon her, that is that I would not stand long in beholding her, in so much as that the sight might pierce the hart, & so I do begin to thinke on her beauty, and by little and little to desire her talke and company; and he yieldeth an excellent reason hercof well worthy of so holy a man: For then *what part should God haue in me?* As if he would haue sayd, God is my part and all my good, and a good aboue all goods, then which no better can be imagined, and God loueth none but such as are chaste & vertuous.

And to this also tendeth that admonition of our Sauour, *If thine eye shall scandalize thee, pull it out.* That is, so possesse it, as if thou didst not possesse it at all, & so accustome thy selfe to keepe thine eyes from such sights, as if thou wert blind; and truly such as from their youth begin this care and practise, they fynd no difficulty to eschew and auoyde these vices; such as haue accustomed themselues vnto them fynd it more hard, but yet with the grace of God they are sufficiently able to change their life, and escape this most pernicious snare & entanglement.

But some will say perhaps, why hath God

158 *The Art how to dye well.*

God made fayre men, and women if he will not haue them to be seene, will not haue them to be loued? there is an easy twofold answer to this demaund. For that God hath made men and women for wedlocke, and so he sayd from the beginning: *It is not good that man be solitary alone, let vs make him a help like himselfe*: But the man doth not neede the helpe of the woman but only to beget and bringe vp children, as we sayd before out of Saint *Augustine*, & the man and woman would not easily for all their liues agree so well together vnlesse there were beauty to delight them both, & make them loue ech other; wherefore sicence that the woman by nature is adorned with beauty that she may be beloued of her husband, she must not be beloued of any other husband with that loue which prouokes to generation, for which cause it is prohibited so expressely in the law, *Thou shalt not lust after the wife of the neighbour*, & the Apostle sayth vnto husbands, *Tee husbands loue your wiues*. Furthermore there are many good thinges and those also fayre, which all are not to be desired or sought for, but of such only vnto whome they belong, and to whom they agree: the eating

*Lib. 9. de
Gen. ad lit.
Cap. 2.*

*Exod. 20.
Ephef. 5.*

the eating of flesh and drinking of wyne are good thinges, but for such as are in health, not for such as are daungerously sicke; so likewise the beauty of men and women after the common resurrection when we shall be perfectly cured from all inordinate concupiscence with which mortall men in this life are troubled, may securely be beloued of all. And therefore euen in this life it must not seeme strange if it be graunted vnto all, euen with delight to behold the sunne, moone, starrs, the flowers of the field, and the like beautifull obiects, which nourish not the inbred corruption of lust, and yet it is not permitted to behold with delight faire women or faire men least that aspect doe increale & nourish that malady.

After the sense of seeing followeth the other of hearing, no lesse carefully to be kept then the former, but with the cares is cōioyned the tongue which is the instrument of speech, for wordes be they good or bad come not to our hearing vnlesse first they be deliuered by the instrument of the tongue, & for that the tongue vnles it be most watchfully guarded is the cause and founteyne of very many euils.
therefore

therefore Saint Iames sayth : *he who offendeth not in word is a perfect man*: And a little after *Behold a little fire how it kindleth a great wood, the tongue is a fire, and a whole world of iniquity*. Three things doth the holy Apostle teach vs in this place. First, that to keepe well the tongue is a matter of singular difficulty, and such as know how to keepe the same, to be very few, and perfect men; secondly frō a bad tōgue in very short space great hurt to proceed; which he explicat by the similitude of a small sparke of fire which vnlesse it be suddenly quenched, is able to consume a great wood of many trees: so one word spokē vnawares is able to cause suspicions of some crime committed, whence presently follow enmities, brawles, contentions, murders, and the subuersion sometymes of a whole family; lastly the Apostle teacheth a bad tongue not to be one single euill, but to comprize a great multitude of euils together, for by the same all mischiefs are eyther prepared, as whoredoms and thefts, or committed, as periuries and false testimonies, or else defended, as when a wicked man eyther excuseth the fault he hath committed, or dissembles the good that he hath

hath not done; again the tōgue is worthy called a *whole world of iniquity*, because by the tongue a man lynnes against God by blasphemie and periury, against his neighbours by detraction and railing, against himselfe by boasting of the deeds which indeed he hath not done, or by lying in the denyall of that which he hath committed.

To this testimony of Saint James I will add another of the Prophet David, *psal. 119:* where he sayth: *O Lord deliuer my soule from wicked lipps, and from a bad tongue.* If this holy king had such feare of a wicked and deceitfull tongue, what ought priuate men to do, and much more if they be not only priuate but poore, base, and obscure? The Prophet doth add: *VVhat may be giuen vnto thee, or what may be added vnto thee, to a deceitfull tongue?* The words are obscure by reason of the hebrue phrase, but they seeme to me to beare this sense; not without cause am I affrayed of a wicked and deceitful tongue because such a tongue is so great an euill that nothing (as it seemes) can be added vnto it: the Prophet goeth on and sayth, *The sharpe arrowes of the mighty with burning & consuming coales: in which wordes is layed*

open an excellent similitude to declare how great a mischief a wicked tongue is, for the Prophet compareth it vnto fiery arrowes cast forth from a strong hand; first arrowes do strike a farre off, and fly with so great swiftnes as it is hard to auoyd their blow; againe these arrowes vnto which the tongue is compared are said to be shot from a strong arme, and mighty shooter; thirdly is added that these arrowes are sharpe that is made of a cunning workeman who knew wel how to point them; and lastly these arrowes are like vnto kindled coales that are able to consume any thing be it neuer so hard; so that a deceitful and wicked tongue is not so much like vnto the arrowes of men, as vnto arrowes cast downe from heauen as are thunders and lightnings in the ayre, against which nothing is able to resist. Truly this Propheticall description of the wicked and guylefull tongue is such as no euill can be imagined so great that can be compared thereunto.

And that we may the better vnderstand this matter, I will add two examples taken out of the Scriptures, one of that most wicked Doeg the Idumean who accus-
sed

led Achimelech the Priest vnto King Saul for that he had conspired with David against the King, which was a meere slander and deceit, yet because King Saul at that tyme was very ill affected towards David, he did easily belieue all, and forthwith commaunded not only the priest Achimelech an innocent man to be slaine, but also all the other priests to the number of fourescore and fve men, who had not offended the King at all: neyther was Saul satisfied with this slaughter, but commaunded all the inhabitants of the priestly citty Nobe to be slaine, and he not only raged against all the men and women, but also against young children and sucking babes, yea he extended his cruelty euen vnto beasts (a greater beast himselfe) and slew their sheepe, oxen, & asses. And it is probable that David in the wordes of the psalme which we haue now expounded of the wicked and deceitfull tongue, did speake of this Doeg the Idumean, and this example sheweth vs of what power a bad tongue is in working mischief.

Another example we haue in the Gospell of Saint Marke, the daughter of Herodias dācing before Herod the Tetrarch &

his nobility, so much did that dauncie delight the king as he swore before al the were present that he would giue the young mayde whatlocuer she should demaund although it were halfe of his Kingdome this foolish and rash oath was the cause of much mischief. First the maide demanded of *Herodias* her mother what she should aske, who bid her to aske for the head of *Saint Iohn Baptist*, and presently was the head of our Lords precursour cut off, and brought to him in a dish; how many mischiefs in one fact? The mother most grievously sinned in asking a thing most vniust; neyther was *Herods* sinne lesse then his wiues, in that he commaunded a most innocent man to be slaine, and such a one as was the Precursour of Christ, more then a Prophet, & then whome there had not risen a greater amongst the begotten of women; such a one I say whome *Herod* himselfe knew to be both a iust and holy man, and all this without cause, without Iudgement or forme of law, at the tyme of a solemne supper, at the request of a dancing gire. But let vs heare the punishment who haue now heard the offence. *Herod* soone after was deposed by

the Emperour *Caius* from his principality, and condemned to perpetuall banishment, and he who sware that he would giue halfe of his Kingdome, did leese the whole, and exchaunged the same with perpetual exile as witnesseth *Iosephus* in his history; the daughter of *Herodias* whose dancing was the cause of Saint *Iohns* death passing ouer a riuer that was frozen, the yce breaking she fell downe with all her body sauing the head which was cut of in the fall, and leaped ouer the yce, that all might perceauc wherefore she came to so lamétable an end. *Herodias* her mother hearing this il newes ouercome with griefe did presently dye and followed her daughter into hell fire: which tragedy *Nicephorus Calistus* hath related in his history: & here we may behold the manyfold harmes as well in respect of the offence, as also of the punishment that haue ensued of the foolish and rash oath which *Herode* made.

Let vs come to the remedy which by wise and vertuous men is to be applyed against these synnes of the tongue. The holy Prophet *Dauid* in the beginning of his 38. psalme sheweth what remedy himselfe vsed saying: *I said I will keepe my wayes,*

Lib. 18. c. 9.

Lib. 1. c. 2.

Psalm. 38.

that I may not offend in my tongue: That is, that I may fly the synnes of the tongue, I do diligently obserue my wayes, for I do neither speake, nor thinke, nor do any thing without due premeditation & pondering well of these things which I am to doe, speake, or thinke: these be the wayes by which men do go in this life, therefore the remedy against hurtfull words & not only against hurtfull wordes, but against hurtfull deeds, hurtfull desires, or hurtfull thoughts, is forethinking or premeditation of those things which I am to do, to thinke, or to desire: and this is the proper character of a man (vnlesse he will degenerate & become a beast) not to do any thing rashly, but reflect his consideration on those things that are to be done, & then if they stand with reason to do the; if not, to leaue them vndone. And what I say of the worke is to be vnderstood also of our speech, of our desires, and other workes of our soule, will, or vnderstanding.

But in case that some are not able to premeditate all things which they are to doe or speake; truly there should be no man of wit and desirous of euerclasting
sal^e

uation that would not euery day early in the morning before he went about other temporall affayres recurre first vnto God by prayer, and desire that his wayes, his deeds, his wordes, his desires, his thoughts may be directed to the glory of God and health of his soule: & then when the day is ended before he go to bedd to sleep to discusse his conscience & cal himselfe to an account whether he haue offended God by thought, word, deed, or desire, and if he fynd any offence of God especially mortall, let him not shut his eyes to sleep vntill he be reconciled vnto God by true repentance, making a firme and set purpose to keep his wayes that he offend not in his tongue, or in his workes, or in his desires. And this may suffice for the custody of the tongue.

Touching the sense of hearing little is to be layd, for the tongue brideled by Hearing. reason that it breake not forth into bad wordes, there is nothing that can hurt the sense of hearing. Foure sorts of wordes there be against which the dore of our hearing is to be shut, least by our cares they enter so farre as to corrupt the hart: the first of which are the wordes that are fro-

ken against faith, which (such is the curiosity of men) are not vnwillingly heard, and yet if they once penetrate they take away faith from our harts, which is the root and beginning of all our spirituall good: and amongst these wordes of incredulity none are more hurtefull then the wordes of such as cyther deny the providence of God, or the immortality of the soule of man: for these wordes do not so much make heretikes as Atheists, and lay open a wide gappe to all villanyes. Another kind of these words is in detractions, which quite destroy all fraternall charity, & are greedily heard but of the curious o-

Psal. 100. ly, for holy David who was a man according to the hart of God saith in the psalm, *I persecuted him who did secretly detract his neighbour;* & for that detractions do very often happen to be table-talk, Saint Augustine to preuent this abuse at his owne table, as recounteth Possidius in his life, caused these two verses to be written in the wal ouer,

Quisquis amat dictis absentium rodere vitam,

Hanc mensam indignam nouerit esse sibi,

Who others out of sight,

Do with detractions staine;

I warne that from this place,

They do themselues refrayne.

The third kinde of ill wordes are such as be adulatory, for flattering speeches all men do heare willingly, and yet they breed animosity and pride; and pride is the Queene of all vices and most repugnant against God. The fourth kind is of ill wordes that belonge vnto carnality, & consisteth in amorous speeches; and lasciuious or wanton songes, then which by the louers of this world no thing is heard with more delight, when as nothinge is more hurtfull or dangerous: these wanton songs are like vnto the songes of Mermaydes recounted by Poets which for no other end delighted the passengers then that they might therby cast them into the sea & deuoure them.

Against all these dangerous darts one soueraigne remedy is to haue honest and good friends, and withall care to be separated from the wicked; for such as are strangers dare not detract, speake any heresy, flattering or lasciuious speeches vnto them whome before they neuer saw, or haue no acquaintance withall. And therefore *Salomon* instructing his sonne in the beginning of his *Prouerbes*, setteth downe

his first lesson in these wordes: *Audi fili &c.*
 « My sonne heare the instruction of thy Fa-
 « ther: if synners shall seduce thee yeild not
 « vnto them, if they shall say come with vs,
 « let vs lay snares for bloud, let vs lay a trap
 « against the innocent, let vs swallow him
 « like hell aliue, and whole as one descen-
 « ding into the lake, we shall fynde all pre-
 « tious substance, we shall fill our howses
 « with spoiles, cast in thy lot with vs, let
 « there be but one purse amongst vs. My son
 « walke not with them, they ly in wait for
 « their owne bloud, and machinate deceits
 against their owne soules. So he, and this
 counsaile of a most wise man can easily re-
 medy this sense of hearing, that a man be
 not led away with ill wordes, especially
 if we add thereunto that sentence of our
 Sauour who was more wise then *Salomon*,
 who plainly sayth that, *The enemyes of a man*
are those who dwell within him. And so much
 of hearing.

Smelling.

The third sense is *Smelling* of which
 I shall not need to speak because this sense
 respecteth only sweet odours which haue
 no great power to hurt the mynde, and
 pretious perfumes are not for all but con-
 cerne a very few, such as are common, as
 of

of flowers, roses, lillyes, and the like, are harmelesse, and may be vied without offence.

The fourth sense is of *Tasting*; the synnes that enter in at this gate to destroy the soule generally speaking are two, gluttony and drunkennes, but from these two many more do flow, and of both the one and the other we haue one admonition of our Sauour in *Saint Luke*: See that your hearts *Luc. 21.* be not ouercharged with gluttony and drunkennes; and another of the *Apollie*, not in banquettings and drunkennes. And these two synnes in the Scriptures are reckoned among the mortall or deadly crymes by *Saint Paul* in his epistle to the *Galathians* saying: The workes of the flesh are manifest, which are fornication, uncleannes, lasciuiousnes, seruings of Idolls, witchcrafts, murders, drunkennes, banquettings, & the like, which as I haue foretold you, so do I againe foretell that they which do such thinges shall not possesse the Kingdome of God. Neither is this alone the punishment of these sins; but besides, this surfet and drunkennes do ouercharg mens hearts in such manner, that they are not able to rise vp to thinke and imbrace diuine and spirituall things, which our Sauour hath taught vs, and S, *Basil* in

in an oration of fasting doth explicate by two most fit similituds; the first of the sun and vapours; for as the grosse vapours which ascēd out of moylt places do with their clowdes so couer the heauen as they hinder the beames of the sunne from shining on the earth, so out of gluttony and drunkennes there are raised vp certeyne smokes and vapours in vs, which darken the heauen of our vnderstanding, & take frō vs the heauenly beames of Gods grace. The other similitud is drawn from smoke and bees, for as bees, the cunning artificers of hony, are driuen out of their hiues with smoke; so likewise the wisdome of God which like vnto a bee doth engender in our myndes the hony of vertues, of grace, and heauenly comforts is no wayes so soone expelled as by the smoke of gluttony & drunkennes.

Adde hereunto that gluttony and drunkennes are both very hurtfull to our corporall health. *Antiphanes* a most skilfull Phisitian, as *Clemens alexandrius* reporteth, *Lib. 2. Ped.* did affirme that there was but one cause of all sickenneses, to wit, multitude & variety of meates: and on the other side *S. Basil* iudged it fit to call abstinence the mother

of good health. And it is the custome euery where of Phisicians, first to prescribe abstinence to the sicke, and commaund them to forbear from flesh and wyne; yea this riotous surfet of meat and drinke is not only hurtfull vnto the body and soule, but also to our temporall estate and substance, for this excesse of feeding hath made many rich men to become poore, and finally it depriueth the poore and needy from the almes of rich, for such as are not contented with moderate diet, do easily wast al their goods on their own voluptuous pleasures, that nothing is left to giue to the poore, and that of the Apostle is fulfilled, *one doth hunger, & the other is drunke.*

But leauing this let vs come to the remedies, the first of which may be the example of al the Saints of God; I omit holy Hermits and Monkes of whome S. Hierome writeth to *Eustochium* that to cate any sod meat was held for lasciuious diet. I omit Saint *Ambrose* who as writeth *Paulinus* in his life, did fast euery day but on great holydayes and sundayes; I omit S. *Augustine* who as writeth *Possidius* had alwayes for himselfe set on the table pulse, as beanes, pease &c. and herbes, and sometimes for his

*De custod.
Virginit.
ad Eustoe.*

his gueſts, or ſuch as were ſicke, fleſh. I omit all other Saints, let this ſuffice that any one attentively conſider what he who is Lord and Father of all did doe when he tooke vpon him the office of feeding the people in the deſert, without doubt he needed no other Maſter to teach him this art of ſobriety, for God who is only powerfull, only wiſe, and only good, who could, and knew, and would well provide for his beloved people, he I ſay for fourty yeares together did rayne them *Manna* from heaven, and cauſed water to flowe out of the rocke. This *Manna* was lik a cake made of meale and hony, as is ſayd in the booke of *Exodus*: behold with what ſobriety our moſt wiſe & prouident Lord would haue his people to dync & ſup: a cake was their meate, water their drinke, and yet were all in health, all ſound vntill ſuch tyme as they began to deſire fleſh.

Coloſſ. 2.

Ioan. 6.

The ſonne of this euerliuing Father Chriſt Ieſus in whom were *All the treasures of the wiſdom and knowledge of God*, imitating the former example, whereas he would make a dinner and ſupper for many thouſands of his auditour, he layd before them pieces of bread and fiſh, & drinke of water, and

and this he did not only whiles yet he remained in this mortall life, but also after his resurrection when as there was given him *all power in heauen and in earth*, he made a dinner for his Apostles at the sea side of a little bread and fish, and there is no mention there of wyne or any other thinge: o how farre are the counsayles of God different from counsailes of men! The King of heauen taketh pleasure in the simplicity of the earth, is delighted with sobriety, & specially carefull for the enriching, filling, and cherishing of our soule: and yet men had rather giue care vnto their owne concupiscence, vnto the diuel their enemy the vnto God, vnlesse we conclude with the Apostle, that the God of carnall men is no other but their belly.

Matt. vlt.

Ioan. 21.

Philip

There resteth the sense of touching which of all the rest is most grosse, & yet most quicke and full of life: by this sense the works of the flesh do enter in to defile our soule and corrupt others, which the B. Apostle recounteth saying: *The workes of the flesh are manifest which are fornication, vncleannes, lasciuiousnes.* So as in three words he expressed all the kindes of leachery, neyther is it needfull to proceed further in the explanation

Touching.

tion of these things which should rather be vnkknown amongst Christians, & their names not so much as once to be heard of, for so sayth the same Apostle writing vnto the Ephesians: *Let not fornication or any uncleannes be named amongst you, as it becometh Saints.*

Ephes. 5.

These remedies occur vnto me against all the synnes in this kinde, & they are in māner the same wherwith Phisicians doe vse to cure the sicke. First they begin with fasting or abstinence, they forbid such as fall sicke the eating of flesh, and drinking of wine: the selfe same must he do that is giuen to carnall lust, abstaine I say from ouer liberall diet, and excesse in drinking: the same did Saint Paul prescribe vnto Timothy saying: *Vse a little wyne for your stomacke, and for your frequent infirmities: That is to say, vse wine for the weaknesse of your stomacke, but a little, to auoyd lust for in wine is leachery.* Againe the Phisicians do assigne bitter potions, letting of bloud and the like, which are repugnant to nature: so holy men did say with the Apostle, *I do chastize my body and bringe it into subiection least whiles I preach to others I become reprobate my selfe: hence it comes that the ancient Hermites*

Ephes. 5.

2. Cor. 9.

mites

mites and monks did institute new orders of life quite repugnant to the delights and pleasures of the flesh, in fastings, in watchings, in lying on the ground, in disciplines, in haire-cloths, not for hate of their body, but for hate of their rebellious flesh; out of many I will alleadge one example.

Saint Hilarion as testifyeth Saint Hierome in his life when he was tempted with lasciuious thoughts, Ego, sayth he, speaking to his body, *faciam, vt non* &c. I will take order that thou mayest not kicke, I will not feed thee with barley but with straw, I will make thee to starue for hunger & thirst, I will loade thee well with weight, I will follow thee through heate and cold, that thou mayest thinke more vpon thy meate then vpon wan-
 tonnes. So he. Besides this the Phisicians appoint moderate exercise of the body as walking, playing at ball, or the like to preserve health, and this also doth much help for the health of the soule: that is to say, if a man desirous of euerlasting saluation bestow one houre euery day in meditating on the mysteryes of our redemption, or on the foure last thinges death, iudgement, heauen, and hell, or in

M

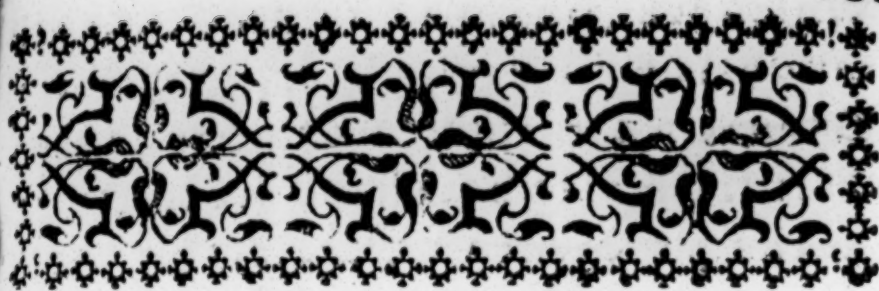
some

some such like arguments of deuotion, if the meditatio succed not as we would, least let him bestow some tyme euery day in reading the holy Scriptures, or other spirituall bookes, or else in the liues of Saints.

Finally to ouercome all the tentations of the flesh and synnes of leachery, the only and most effectuall remedy is to auoid idlenes, for none is so much subiect vnto filthy thoughts as he who hath nothing to do, and bestowes his tyme in looking on such as walke vp and down before his window, or in talking with his frinds, or in play and gaming. And againe none are more free from impure thoughts then such as for whole days togeather are employed in tilling the ground, or continuall exercise in other occupations, for which cause our Lord and maister Christ did chuse poore parents that they might get their liuing by their owne labour, and himselfe also before he would undertake the labour of preaching, would haue his supposed Father to be a Carpenter, and did help him to labour in the same trade, for the people sayd of him, *is not this the Carpenter the Sonne of Mary?* This haue

haue I thought good to adioyn in the end of this booke that artificers and husbandmen may not repent them of their state of life, seeing that the wilsdome God chose the same state for himselfe and for his mother, and for the holy man Ioseph his supposed Father, not for that they needed this remedy, but that they might warne vs that are weake to fly all sloth in case we will auoyd many other synnes.

The end of the first Booke.



THE ART

HOW TO DYE WELL.

THE SECOND BOOKE.

CHAP. I.

*Of the first Precept of dying well, when
our death is neere, which is of the
Meditation of Death.*

WE denided in the beginning
this Art of dying well into
two Partes; in the first of
which are set downe those
precepts of dying well which
belong vnto that tyme in which Death
might seeme to be further off: in this other
M₃ which

which we haue now in hand, we will lay downe thole which apperteyne vnto Death when it is present or neere at hand. Death is said to be at hand or expecting vs at the gate, when we are cyther worn out with old age, the Apostle telling vs *Quod antiquatur & senescit, prope interitum est.* That which groweth auncient & waxeth old is neere vnto death or destruction; or else are taken with some great sicknes & in the iudgement of Physicians very dangerous whether this do befall an old man or a young, a youth or a child. Of this second ranke it seemes to vs the first precept to be the meditatio of death, for although death be thought vpon and considered with neuer so great diligence or attention whiles we are in our youthfull yeares, yet doth it very little moue vs, because we apprehend it as farre off, and therefore lesse dreadfull; but when we see it so present as it may in a manner be felt with our handes, then it stirreth vs vp indeed, and the consideration thereof is very profitable: all Artes are better attayned by practise then by teaching: and those who (if not more often) did twiце at least dye, as Saint *Christine*, & *Drishelmus* the English man of whome I made

de mention in my booke *De gemnitu Co-*
be (of the mourning of the Doue) the
ble woman rayled by Saint *Malachy*, of
home I shall speake in the 8. chapter,
d that Hermite whose history *Climacus*
threlate, of whome also we in the end
his Chapter will say somewhat, it is
dent that they died cheerfully ; but for
who are permitted to dye but once,
re is no better way then to meditate &
thinke often of what is done, or to be
ne in that houre.

First then we are to thinke that then
re shalbe a separation made of the soule
m the body, & that neyther the soule is
be extinguished, nor the body to fall &
esolved to dust without hope of rising
ine and being reunited vnto the soule,
in case the soule should be annihilated
the body be subiect to eternal corrup-
as the Atheists do surmize, then shold
seeme to haue spoken well who con-
ned death and sayd : *Edamus & bibamus,*
et in moriemur: Let vs eate, let vs drink
o morrow we shall dye : which pro-
e is most ancient as we may see in the
phet *I say*, and in the first of *S. Paul* to
Corinthians ; and surely there are some

Cap. 22.

Cap. 15.

euē amongst Christians who in wordes say that they do belieue, but deny it by their deeds, which may be proued out of this principle: that very many euē in their old decrepit age neuer thinke vpon death, as though that they were neuer to dye, or as if they thought with the death of the body, the soule also did perish and resolue to nothing; but whatsoeuer such men do dreame, the separation of the body from the soule as it were of the spouse from her husband is but an absence for a while, not a perpetuall diuorce, for the soule is immortall, and the flesh without all doubt shall rise againe at the later day.

We must therefore if we be Christians, and haue any wit, dayly thinke of death at hand: in this standeth the totall summe of all our weale, that we dye well. In this life the passage is not hard from vertue to vice, and with the grace of God from vice vnto vertue; for he who is now heir of the Kingdom of God may to morrow by synne fall from the inheritance of God and become guilty of hell fire; & contrarywise he who is a slaue of the Diuell may be deliuered from that bondage, and

againc enrolled amongst the children of God and heyres of the heauenly Kingdome. But he who dyes the enemy of God and guilty of euerlasting fire, he shall alwayes remayne the enemy of God, & tryed to thele torments: and on the other side he who dyeth the friend of God, and heir of the Kingdome of heauen shall neuer fall from grace and that most excellent glory: wherefore all our felicity or infelicity dependeth vpon our good or bad death; who then that hath not lost all is wit and iudgement will adventure to depart out of this life vntill withall diligence he hath learned, and prepared also himselfe to dye well.

Another consideratiō & that most profitable touching death may be to conceaue well, that although death be most certeyn the prophet worthily demaunding; *VWho is the man that liueth and shall not see death?* with *Psal. 88:* whome Saint Paul agreeth, saying, *It is decreed for all men once to dye;* Yet is there no- *Heb. 9.* thing more vncerteine then the day and houre of our death: which the Scripture cleerly pronounceth saying, *Watch, because that you do not know the day nor houre: many are taken away in their infancy, some arryue*

arryue vnto crooked old age, some dy
 young, some at matures yeares, and which
 is more miserable, some do dy so sodenly
 they haue no leasure left then to call vpon
 God, or to commend their soules to his
 mercy: and these thinges doth the diuine
 prouidence of God according to the trea-
 sures of his wisdom for no other cause
 ordeyne after this manner, but to the end
 that none of his elected children and ser-
 uants should presume, or be so hardy
 to remayne for one moment plunged in
 the durt of deadly synne: and therefore
 whosoever thou be that doest reade these
 thinges if perhaps thy conscience giue tes-
 timony against thee of a deadly synne, be
 not so bold as to stay till to morrow in it,
 nor yet to expect till the end of this day or
 houre, but presently with a contrite and
 humble hart before God, detest and be
 sorrowfull for the same.

The third Consideration is
 lesse profitable then the former may be, if
 in the morning before thou go out to thy
 daily busines, & at night before thou go
 est to bed, least soden death should take
 thee at vnawares, that thou diligently ex-
 amin thy conscience what thou hast done
 the

the night past, what the day immediately
before, especially whether there be any
thing that may seeme a deadly syn; and if
thou find nothing yield thanks vnto God
the Authour of all good; and if thou fynd
any thing committed against God seri-
ously repent thee from thy hart, and at the
first occasiō prostrating thy selfe at the feet
of the Priest confesse the same, reccaue
willingly the pennance imposed, & faith-
fully performe it; this method of exami-
ning ourselues twice in the day, wonder-
fully helpeth that death neuer take vs hēce
inprovidēd.

The fourth consideration may be that
which Ecclesiasticus setteth downe that:
In euery thinge thou doest remember the last thinge
and thou shalt neuer synne. For how can he of-
fend in any worke who first doth weigh
all his works in the ballance of Gods iud-
gement as they shalbe weighed at his
death? To which purpose we may apply
that remarkeable saying of a man twice
dead, which Climacus in his booke entitu-
led the *Ladder*, recoūteth: for thus he saith:
Non omittā &c. I wil not pretermitt to recoū-
the history of that Anchorer who dwelled
in Chereb; this man after that he had liued
most

Grad. 6.

α most negligently for a longe tyme together,
 α ther, and had, had no care at al of his soule
 α taken at length with sicknes and by sickness
 α nes with the death, when as he was perfectly
 α fectly departed, after the space of an houre
 α the soule retourned againe to the body
 α then he desired vs that were present that
 α incontinently we would all depart, and
 α then stopping vp the dore of his cell with
 α stones he remained there for twelue years
 α neuer speaking one word to any, or eating
 α tasting any other thing then bread & water,
 α ter, and sitting with great amazement
 α reuolued in his mynd the thinges which
 α in the tyme of his departure he had seene
 α and that with so stedfast apprehension
 α he neuer changed his countenance, but reme-
 α mayning alwayes astonished he shed in silence
 α lence great abundance of teares; but when
 α the tyme of his departure was at hand,
 α breaking downe the wall and opening the
 α dore we went in vnto him, and humbly
 α intreating him to speake somewhat for
 α our instruction; this only we heard from
 α him: *Nemo qui reuera mortis memoriam agnouit*
 α *vit peccare vnuquam poterit*: No man who
 α dced shall thoroughly conceaue the remembrance
 α brance of death, can euer synne. His be-

Climacus. Now let the Reader consider well and know that this is a true history and no fiction or fable, written by one who was a very holy man, and he wrote otherwise then he saw with his owne eyes, & heard with his eares.

Out of which it is easy to perceiue how important a thinge it is daily to meditate vpon death, & alwayes to haue the same present in our remembrance: this mā had beene before very negligent in procuring his owne saluation, but out of the great mercy of God he tasted death and rising againe vnto life for twelue yeares together he did daily thinke vpon death, & forcouer bewayled his synnes with continual teares, and those thinges which before his first death he accounted light, and trifling matters; hauing tasted the bitterness of death he iudged to be most gricuous, and such as required the penitential teares twelue yeares to blot the out. This then is the true commentary of these wordes of Scripture, *Remember the last thinges* (to wit death, iudgement, heauen, and hell) *and thou shalt neuer synne*; & if the remembrance of one only of these foure was so auailable to this Monke, as that for twelue yeares

pennance

pennance he redeemed the euerlasting torment of hellfyre, and gayned the glory of a neuer ending Kingdome, what wilt thou haue perpetuall memory of al foure work in case we wold exercise our selues therein? I would to God men would but know and try this short and compendious way to a great and vnspeakable a gaine.

CHAP. II.

Of the second Precept of dying well, when our Death is neere, which is of the last day of Iudgment.

THE second of the foure last things is Iudgment which is twofold, the one particular in which euery soule in particular is iudged at the departure from the body; the other generall which shal be done altogether in the later day: both are most horrible and dreadfull vnto the wicked; delightfull and glorious vnto the good. And often and attentiuely to thinke of the one and other is most profitable for such as desire to attayne a happy death. No man can doubt but that the particular Iudgment

ment of euery man alone is to be made presently at his death; when as in the Council of *Florence* it is declared against the heretiks that such as depart out of this life in deadly sinne streight wayes to descend into hell fire; and those who dye out of the state of deadly synne, but with the debt of temporal punishment to be caried to purgatory: and finally such as after baptism are free from synne, and debt of punishment presently to ascend into heauen to receaue euerlasting felicity.

And it is very credible as *Deuines* do hold, the iudiciall sentence of Christ eyther to be signified vnto them by Angells or to be reuealed immediately vnto their soules by God himselfe: and the soules of the vertuous guarded by Angells either to ascend into heauen or to descend into Purgatory; but the soules of the damned to be carryed by the Diuells and by them to be cast headlong into hell. This iudgement may be dispatched in a moment because the Iudge is present, who being God and man according to his diuine nature is euery where, and as he is man doth know all things. For most truly did *Saint Peter* say vnto our Sauour.

Domine

*S. Tho. in
4. dist. 47.
Dom. Soto
in 4. dist.
45.*

Joan. 21.

Domine tu omnia nosti, O Lord thou knowest all thinges: the accuser which is the Diuell, called in the *Apocalips*, *Accusator iustum nostrorum*, the accuser of our brethren is at hand & he runneth to such as are sick and ready to dye as a wolfe, lion, or dog to his prey. The witnes is also ready the conscience it selfe of the soule which now separated from the body can no more be deceaued by ignorance or obliuion, but thoroughly knoweth it selfe, and incontinently seeth whether it be gratefull, or hatefull vnto God, and therefore nothing hindereth but that this iudgement may presently be made and put in execution: this iudgement is to be called *private*, if it be compared with the iudgement at the the later day which shalbe publike & generall before all the Angells and men of the world.

But heere briefly is to be yelded a reason why it is requited that such should be iudged againe, who not only are iudged already but are also eyther punished in hell, or rewarded in heaven: for this point not one reason alone but six may be alleadged. The first is in respect of God, for in this life there want not many who seeing

ing many vertuous men to be vniustly afflicted and punished by the wicked, & on the other side many wicked méto abound with temporall wealth & prosperities do suspect that eyther God doth not see these things, or else that he hath no care of them: therefore that all mankind may know this world to be most prudently guyded by God, he hath determined at the later day, before all the Angells and men to manifest his iustice, and to render vnto euery man according to his delerts; rewards to the good, punishments to the wicked, that all may be compelled to a-
pouch and say Iustus es Domine, vera & iusta iudicia tua: thou art iust o Lord & thy Iudgements are true and iust.

Apoc. 16.

2. The second reason is, that Christ who before men was so vniustly iudged and suffered so many grievous and most vnworthy torments, may be scene before all the world in his high throne to iudge all synners, to the end that it may be fulfilled which is written in the booke of Job: Thy cause is iudged as the cause of a wicked mā, thou shalt receaue or take to thy selfe both cause and Iudgement; And therefore the ignominious shame of the passion of the sonne of

Job. 16.

N

God,

God, shall be iustly recompensed with the glory of his being Iudge, and maiestically sitting in the Theatre of whole world, and then shalbe fulfilled that of the Apostle, *At the name of Iesus, let euery knee be bowed, of all that are in heauen, in earth, and in hell.*

3. The third reason is that the reward of the good may be full and entiere: the reward of vertue is honour and glory, for that many men for their vertue most excellent haue openly beene put to death as wicked malefactours, it is meete that their vertue and innocency should be declared in that open Court and Theatre of the world. To this ranke the holy Martirs of God do specially apperteyne, who shall there appeare triumphantly crowned before the eyes of their persecutours Pagans or heretiks, Princes or Kings, or of what degree soeuer.

4. The fourth reason is for the confusion of hypocrites, for there are some who dye with the opinion of Sanctity, wheras indeed they are impure and wicked, as are all heretikes, Calvinists, Anabaptists and the like, and such were they of whome Saint Cyprian writeth in his books

booke of the vnity of the Church: *Ardeant
sicut flāmis &c.* Let them burne in flames, &
let them leese their liues eyther by the fire
or beasts, that death of theirs shall not be
the crowne of faith, but the punishment
of their perfidiousnes: it shall not be este-
med the glorious issue of religious verue,
but a wicked or desperate death. So be.
Therefore it is necessary that the hipocri-
y of seducers or seduced people be at least
detected and layed open in the vniuersall
iudgement, which in the particuler can-
not so conueniently be done.

The fifth reason is, that the soules
& bodyes may be iudged both togeather,
or in the particuler iudgement only the
soules are iudged, and receaue eyther re-
ward or punishment, but in the generall
iudgement, the whole men must appeare
both in soule and body, and because the
soules haue synned togeather with the bo-
dyes, or else haue done well and merited,
so likewise is it expedient that after the
resurrection the soules receaue togeather
with their bodyes eyther glory or confu-
sion, happines or woe, ioy or torment.

To conclude, the sixth and last rea-
son is, that not only the good or bad deeds

which we haue don in this life may haue their rewards or punishments, but also the good or il which do proceed from the good or bad workes, and are propagated, spread, and continued vnto the end of the world, that such in the end of the world may haue their due praise or reproofe.

And to make this more plaine we will expresse it by some examples, there want not good men who do build hospitalls, or monasteryes, or schooles in which many sicke recover their health, many religious are trayned vp in vertue, many schollers are instructed in learning, & the works well founded continue for a long tyme: some write bookes profitable for the spreading abroad of wisdom, of artes, of vertue, of all good actions, by which many in all ages do profit, and help their neighbours. On the other side there be many lewd men who with their wātōr or seditious, or hereticall books do seduce and destroy many, and building vp Theaters for Fencers, or Stageplayers, or the like do hurt their neighbours for a long time after their death: wherfor seing that in the end of the world, all processes shall haue also an end, and the merits

and demerits of all shalbe finished, it is very meet that in that day of all others which euer were from the beginning of the world most remarkable, the definitive sentence of the most suprem powerful, & most iust iudge be deliuered, to end, decide, & determyne all.

These are the causes why besides the particular iudgment, which shall be made in the death of every particular man; there is another generall to be expected in the end of the world. It remayneth now to explicate who shall be the Iudge in this dreadful iudgement from whence he shall come, to what place he shall come, whom he shall iudge and what shall be the sentence. The Iudge, without al doubt shalbe our Lord Iesus Christ, for thus himselfe

Speaketh in S. Matthew: VVhen the Sonne of man shall come in his maiesty, & all his Angells with him, then he shall sit on the seat of his maiesty and all nations shalbe gathered together before him, and the rest which followeth. The same is confirmed by the Apostles Saint Peter, Saint Paul and Saint Iohn. Saint Peter sayth in the Acts: It is he who is appointed Iudge of the liuing and dead. Saint Paul in the same Acts: God hath appointed a day in which he is to iudge the

*Matt. 25.
Act. 10.*

Act. 17.

Ioan. 5.

would iniustice, by the man whome he hath ordeyned raising him from death. S. Iohn thus writeth in his Gospell, The (Father) hath giuen him power to do iustice, because he is the Sonne of man. And in another place, The Father iudgeth not any man, but hath giuen all iudgement to the Sonne.

1. Thess. 4.

Ioel. 3.

The place from whence he shal come to iudgement is from heauen, and he shal come as farre as the ayre neere vnto the earth that he may be scene and heard of all that shal be on the earth vnder him. Heare I pray Christ himselfe in Saint Matthew; You shall see the Son of man comming in the cloudes of heauen. Heare the Apostle Saint Paul writing vnto the Thessalonians: VVe shal be taken vp with them to meet with Christ in the ayre; And the same did the Prophet Ioel foretell saying; All nations shal be gathered together, and I will bring them into the vale of Iosaphat, & there will I pleade with them: Out of the wordes, then to the vale of Iosaphat, we may well gather this iudgement to be the greatest that euer was, for the hebrue word Iosaphat signifyes properly the iudgement of God: and for that the vale of Iosaphat is neere vnto Hiernsalem (at the East side of the Temple, as S. Hierome testifieth in his Commentary on the

third

third chapter of *Ioel*) then which no place can be more fit for so great a iudgement, for from thence is seen *Hierusalem* whē our Lord did preach, and foretold that the last iudgement should be from thence; also is seene mount *Caluary* where *Christ* for the redemption of mankynd was nayled on the Crosse, and mount *Oliuet* from whence as a Conquerour, he ascended into heauen.

To this place *Christ* shall come in the clouds of heauen with al his Angels which are at the least thousands of thousands, & ten thousand hundred thousands, as *Daniel* writeth; I say at least, for in the opinion of *Saint Denis Areopagita*, and *S. Thomas* the number of holy Angells exceeds the number of all corporall things; there also will be present with *Christ* the King, all the multitude of Saints, in glorious bodies, of whome it is sayd in the *Apocalips*: I saw a great multitude which no man was able to count of all Nations, tribes and tongues standing before the throne.

Daniel 7.

There will be then in this iudgement such a spectacle as the like was neuer from the beginning of the world, nor shalbe againe: for all the wicked shall be

guilty of hel fire who in their resumed bodies shall stand naked and dolefull with excessiue and vncredible griefe on the earth, brought by the Angells from all places of the world to the vale of Iosaphat and places adioyning, and the number of such shall be farre greater then the number of Saints, for our Lord himselte hath

Matth. 7. sayd; *many are called few are chosen:* and more plainly; *narrow is the way that leadeth vnto life and few there be that do fynde it.* The way is large that leadeth to perdition and many there be that enter by the same: which if it be true, as it is most certeyne, that the great multitude of Saints cannot be numbered, how much lesse can be numbred the multitude of the reprobate. To these also shall be adioyned the wicked spirits who also are innumerable.

Those thinges thus disposed before the sentence of the Iudge be pronounced, the books of accounts will be opened as appears by *Daniel & Saint Iohn:* what those bookes are which shalbe opened in this iudgement Saint Paul doth explicate to the *Corinthians* saying: *Do not iudge before the tyme vntill our Lord come, who will bring to light the hidden thinges of darkenes, and make manifest*

Daniel 7.

Apoc. .20.

2. Cor. 4.

the

the Counfayles of hartts: For God will powre
 forth such a light, that in the same all the
 consciences of wicked men may be leene,
 & all that shall be in that Theatre or
 publike spectacle shall see the consciences
 of all men, and thereby their deeds, their
 words, their thoughts, their desires. O what
 a spectacle will this be to see all the con-
 sciences of hypocrites, of lyers, of traytours
 of cauillours who made no accout to per-
 ture themselves by all the sacred thinges
 they cold name. By out of this publishing
 of the sinnes and villanies of al men wher-
 by they will come to know the sentence
 before it be giuen, that will follow which
 we read in the *Apocalips: Reges terra &c.* The *Apoc. 6.*
 Kings of the earth and Princes, and Tri-
 bunes, and Rich men, and Captaines, &
 bondmen and free shall hide themselves in
 caues and in the rocks of the mountaynes,
 and they shall say vnto the mountaynes &
 rockes fall vpon vs, and hide vs from the
 face of him that sitteth on the throne and
 from the wrath of the Lambe, because the
 great day of theirs is come, and who shalbe
 able to stand? And the same hath our Sau-
 our foretold in the Ghospell when as he
 caryed the Crosse on his sholders speaking
 vnto

*Lac. 23.**Matth. 25.*

vnto the vertuous womē that beheld him:
 Daughters of Ierusalem weep not ouer me but
 ouer your selues and your children, for behold
 dayes shall come in which they shall say, Blessed
 the barren and the wombes that haue not borne
 the papps that haue not giuen sucke: then they
 beginne to say vnto the mountaynes, fall vpon vs,
 and to the hills couer vs: Last of all the sentence
 shall be pronounced by the Iudge, *Venite be-*
nediti, ite maledicti, come you Blessed, de-
 part you curled; and the good shall go into
 euerlasting life, and the wicked into euer-
 lasting fire.

And now I beseech my Readers to
 thinke, and thinke agayne both often and
 with attention that themselves also shall
 be present in this Theatre, & the fore now
 whiles they haue tyme let them seriously
 deliberate what is to be done; neyther
 let them object that the day of iudgement
 is farre off and it were bootles to trouble
 afflict themselves so long before the tyme,
 as if the day of iudgement were at hand:
 for although this generall iudgement be
 not so neere, yet is not the particuler farre
 off but at hand and expectes vs at the gate;
 and looke what the sentence shalbe of the
 particuler iudgement the same shalbe also
 of

the generall: he therefore that is wise
should to prepare himselfe to heare the
sentence of Gods iudgement, as though it
were to day or to morrow to be deliue-
red, for the houre of this iudgement is no
farther of then the houre of our death, &
the houre of death from an old man, or
who is grievously sicke cannot be farre off:
therefore whiles we expect this great iud-
gement in which standeth all our hope or
ruine, we must earnestly call vpon our ad-
vocate who is the Iudge himselfe. *Ve haue* 1. Ioan: 2.
an advocat Iesus Christ the iust, as S. Iohn teach-
eth vs, & morcouer to sollicite the frendes
of the Aduocate, & first of all the most be-
lovinge Virgin the Mother of our Aduocat,
then the Angels and holy Saints: neyther is
it convenient that we come to our Aduocat
with his friends with empty words only, but
also with gifts, for the Saints refuse not
gifts which auaile them nothing but the
poore members of Iesus Christ, for they be-
ing blessed for all eternity in heaven wat
none of our temporall commodities on
earth.

C H A P. I I I.

Of the third Precept of the Art of dying well, when our Death is neere, which is of Hell.

AFTER the consideration of death and Iudgment, it is also conuenient to thinke with earnest attention on the punishments of Hell, and ioyes of heauen, for of the foure last thinges these are the two last of all, and only euerlasting: of which two Christ being the Iudge, whether the one or the other will befall vnto euery man; and these two are so contrary both in nature and their effects, as that the one maketh vs most miserable, the other most happy: but for that we haue written of both these in the booke of the *Ascending of our mynde vnto God towards the end*, and of the Ioyes of the celestiall Paradise in a whole booke of that argument, entituled of *The eternall felicity of Saints*, and of the torments of hell in the second booke of *The mourning of the Dove*, and of the good and

profit, we reape by teares, and finally
all the foure last thinges in our Latin
sermons; and what occurred touching
this subject we did then both deliuer to
the people, and left in writing, I iudge it
best in this place to touch the heades of
matters already treated whereon a man
may profitably entertayne his thoughts
whiles he expecteth death and with ioy
prepare himselfe to receaue, and meet the
same.

Therefore touching the most vn-
happy state of the damned to hell, three
things occurre to be considered, the place,
the tyme, the manner. The place is depth; The
Place.
the tyme eternity; the manner, without
measure. I say that the place is depth, for
that the reprobate persons for their great
synnes committed against the diuine Ma-
iesty of God, shall haue their prison in the
deepest place of the world, and which is
furthest of from the pallace of God which
is in heauen, for it was conuenient that
the pride of the Diuell and of proud men
should be condemned to this ptnishment, *Isa. 14.*
for the Diuell sayd, *I will ascend into heauen,*
I will aduance my throne ouer the starrs, I will be
like vnto the highest; but it was answered
him,

Thou shalt be throwne down into hell, into the depth of the lake; and the same shall befall vnto all such as are the children of pride.

Out of this first infelicity of the reprobate there do flow three other, darkenesse, straitnes of place, and beggary. For whereas hell is in the center of the earth, to which place neyther the beames of the sunne, Moone, or starrs can penetrate, there can be no light therein more then that which proceedeth frō the brimstone fire which shall increase and not diminish their torment, for by that darke & stinking light they shall see the Diuells their most cruell enemyes, they shall see also those men whether their friends or kinsfolkes who were cause of their destruction; they shall finally see, their owne nakednesse, their beggary, their bandes or chaines, their owne torments, all which perhaps they would desire not to see; certeine it is that any thing which may yeld them any comfort they shall neuer see. O darkenesse, not darkenesse! darkenesse to keep from our sight all that is good, not darkenes in laying open before vs all that may be to our discomfort, affliction, and torment.

As for the straitnesse of place, that
shalbe so great as it shall scarce be able to
take the multitude of the damned bodyes.
For if the whole earth seeme in compari-
son of the vastnes of heauen to be as (*Pliny*
with morall Philosophers say) but an in-
diuisible point or pricke of a pen, and the
place of hell comprizeth not the whole
earth nor yet the one halfe, but the lower
part and center only, and the number of
the damned be farre greater then the num-
ber of the saued, of which notwithstanding we reade in the Apocalyps, *I saw a*
great multitude which no man was able to number;
who can conceaue or imagine what
straits there be in hell? Now let the
great Kings Nabuchodonosor, Darius, A-
lexander, Iulius Cæsar and others whome
the whole world could not cōteyn whiles
they liued on earth, go and enlarge if they
can their strait habitation in hell, let
them see with all their wit and power if
they can procure to lye more at ease, or
more mildely to be tormented. O vanity
of vanities! all mortall men labour to ex-
tend and enlarge their fields, their ter-
ritories, their Kingdomes, that for a short
time they may vaunt and brag of the great
multi-

multitude that is vnder their compaignie
and neuer thinke what a strait place ex-
pects them in hell, where not for a ^{short} tyme,
but for all tyme and eternitie will
they dwell, they must dwell.

Now what shall I say of the incre-
dible beggary of the damned? All the in-
habitants of hell want all thinges that be
good and are only in the abundance and
multitude of their torments rich: there
shall the rich remember how they wallow-
ed in their delights whiles they did live
on earth eyther in meate and drink, or in
braue apparell, or in hunting or hauking
or in gardens or vineyards, or in thea-
ters, playes or other disportes, but all this
remembrance shall increase their punish-
ment, when they shall see themselves na-
ked in hell, lying in torments, contem-
ned and most miserably despoiled of all
their wealth and prosperities; then will
they say that which we read in the booke
of wisdom spoken in the person of such
men: *What hath our pride profited vs, and what
haue we gotten by the bragging of our wealth? All
these thinges haue passed away like a shadow.*

Sap. 5.

Tyme.

Let vs come to the second head which
is Tyme. How long shall this banishment
of

of the damned endure in hell fire? I would
to God no longer then was the length of
our mortall life. But there will be no cō-
parison betweene the one and the other
endurance; for to tyme past there shall
not succeed a set tyme to come, but eterni-
ty, which is beyond all tyme: therefore so
longe shall the wicked dwell in these tor-
ments as long as the eternity of God him-
selfe shal endure, ~~which~~ as it wanteth a be-
ginning so is it without al end everlasting:
the wicked shall be tormented so long as
the Saints shall be in glory, and the dam-
ned shall dye as long as God shall live, and
ynlesse God do cease to be that which he
is (which is impossible) the reprobate shall
neuer cease to be in the torments wherin
they are. O deadly life, o mortall death!
If thou be life, how doest thou kill? If
thou be death, how doest thou endure?
Truly thou art neyther to be feared death
nor life, for cyther of them haue some
good thing in them; life hath rest, and
death an end. But thou hast neyther rest
nor end. What then shall we say, that thou
art but the heape of all that euill which
life and death haue in them? A great thing
doubtles it were if we could but meanly

vnderstand what the eternity of torments doth meane; this thought alone as a bridle would hinder all licentious liberty, & so make vs order and direct our liues, as we should all seeme not to be Christians only but most holy Anchorets, most vertuous & religious men.

Manner.

There remayneth of three things proposed the *māner* only, which as we said is punishment without measure, for the punishment of hell is not one particular punishment, but the heape of all punishments and torments together: for in hell all the powers of our vnderstanding, soule, and all the senses as well internall as external are tormented, & that not by course or one after the other, but all these torments like a torrent rush on altogether violently vpon man: here on earth as we haue no triall or experience of the generall ioyes or comforts of Saints, so neyther of the generall calamities of the damned: for heere he that hath sore eyes, hath not commonly at the same tyme aking teeth, and he who is troubled with his teeth complains not of his eyes, & so likewise in the rest of the senses and corporall infirmities: but in hell at the selfe same tyme

~~syme~~ ~~are~~ sustained most cruell torments in
all and euery member together, when as
the fire compasseth about the whole bo-
dy, most seuerely torments it, and yet con-
sumes it not. Goe you (sayth the Iudge) into
euerlasting fire: and the Prophet Isay: *their* *Matth. 25.*
worme doth not dye, and their fire is not quenched: Isa. 66.
which wordes our Sauour Chryst thrice
repeated in one chapter of Saint Marke the *Marc. 9.*
better to imprint in our harts the punish-
ments of hell for durance to be eternall,
and for this eternity most cruelly to tor-
ment the bodies of the damned with in-
credible grieve. Those who on earth
by order of iustice haue seene a man bur-
ned in the fire, haue beene scant able to
endure the sight of that torment, which
yet is dispatched as it were in a moment;
but in case one neuer so faulty should en-
dure for a whole day in the flames, cer-
teinly none were able to endure so dre-
adfull a spectacle. Let then euery one
within himselfe make this discourse: if I
cannot endure to see the burning of a
man aliue, with whome I haue nothing
to doe, how shall I be able to endure the
burning of myne owne bodye for an
howre, day, moneth, or yeare? And if
this

this breed in me so great horror and dread that I cannot so much as thinke vpon it, with what intollerable folly doe I put my selfe in so great danger as to burn for euer? If we belieue not the matter to stand thus, where is our fayth? If we belieue it where is our iudgement? where is our wit? If we be Christians, if we belieue the holy Scriptures, how can it be that so great danger hanging ouer our head, we are not waked, and stirred vp to preuent it? He truly that will be saued let him enter into his hart, and hauing diligently weighed all these things in their owne ballance, let him so cary himselfe as that death may fynd him prepared, & hell fire not receaue him, but rather he may happily deserue to enter into the ioyes of his Lord.

CHAP. IIII.

*Of the fourth Precept of the Art
of dying well, when our Death
is neere, which is of the glory
of the Saints.*

THERE remaineth now the last of the four last things which is of the glory of Saints, in handling wherof I wil briefly consider the three heads aboue mentioned in the former chapter of Hell torments, the place, the tyme, and the manner. The place of the glory of the Blessed Saints is the heauenly Paradise, the tyme eternity which hath no end, the manner is celestiall happines exceeding all measure. Let vs beginne with the first.

The celestiall Paradise is a place most Place, high aboue all the mounteynes of the earth, aboue all the elements, aboue al the starrs and therefore the Kingdom of heauen is called in the Scriptures *The house of God, the citty of the great King, the citty of the liuing God, the celestiall Ierusalem.*

Out of the most high situation of
this

this Citty we may easily perceiue that there are many priuiledges of this place about all the places of this world: first how much this place is higher amongst worldly thinges created, by so much it is the greater and more capable for receipt, for the forme or fashion of this world as it includeth heauens & elements as we see is crowned in so much as all the whole earth is but the center thereof and the highest heauen or vtmost sphere including all the rest must needs be of infinite capacity, a thing so euident as it needeth no prooffe.

The place therefore of the Saints as it is most high, so is it also most large and spacious; as on the contrary side the place of the damned as it is of all others most low so is it also most streight as we haue sayd. Againe the place that is most high is also most pure, for certainly the water is purer then the earth, the ayre then the water, & fire then the ayre & heauen then fire, & the supreme heauen then that of the starrs: finally the place that is most high is most secure, in so much as there can no harme reach thereunto, and
no scourge as the psalmist sayth can come

secretly to his tabernacle.

First then the seate of Saints is most ample and large that they may freely go from one place to another: neither is there any danger least they be wearyed by their trauell: for hauing the gift of agility or nimblenes they can in a moment passe frō place to place without labour or difficulty, now what pleasure and delight will it be now to passe from the east to the west, now to transport our selues frō the south to the north, and in an instant to compass or go about the whole world whils the damned in hell being bound, hand & foot remayne for all eternity without further motion in the same place? and this felicity of Saints shall be the greater, for that they enioy that most pure refreshing in heauen, which neyther darkenes, nor clowdes, nor vapours, nor blasts of wynd nor any contagion can defile, whiles the most miserable captiues of hell are constrained to lye in the thicke darkenesse & smoke of that burning fornace, in that place so ouercharged with horreur without al hope or expectation of any though neuer so little refreshment.

Now what shal I say of that supernall

nall Citty, most safe from all treasord and
harne? Prayse Hierusalem our Lord, prayse

Psal. 147. God o Sion, because he hath made stronge the barres
thy gates; This defending or making strong
of the gates, doth not signify that which
the wordes seeme to sound, for it is sayd
in the Apocalips of the heauenly Citty, *porta eius non claudentur per diem, nox enim non
erit illic.* The gates thereof shall not be shut
in the daytime for there is no night there,
and therefore God hath made stronge the
barres of the gates because he hath made it
impregnable by reason of the height: and
although the Dragon fought in heauen
with Michael the Archangell, the cause
thereof is not for that he ascended out of
hell into heauen, but that being created in
heauen before his confirmatiō in grace he
rebelled against God, and puffed vp with
pride affected his equality, but because the
heauenly Hierusalem is founded in peace,
enemy of peace could not stay therein, but
perfectly like a flash of lightning fell from
heauen, and after that time could neuer set
his foot therein, & from that time no man
is admitted to inhabit this Hierusalem vntill
lesse he be grounded and perfectly confir-
med in peace. And so much of the place.

Let vs speake now of the tyme: the time of inhabiting the celestiaall Hierusalem is Tyme. After the fall of the diuell, a tyme without tyme, that is an euerlasting durance without the enterchange of daies and nights: so in the *Apocalips* the Angell swore by him that liueth for euer, that there shall be no more tyme, and Christ in the Ghospell, the iudgement being ended will say, *Hic iudicabitur sic in ignem eternum, iusti autem in vitam eternam*, so they shall go (to wit the wicked) into euerlasting fire, and the iust into euerlasting life, but this difference there shall be between these eternities that they damned shall against their will endure theirs, and shall seeke for death and shall not fynde it; but contrarily the iust shall heare nothing so ioyfully as their eternity that is, a life without feare of dying, standing in vertue without feare of falling.

It resteth that in few wordes we explicate the manner how the Saints shall be in heauen after the resurrection. And I hold this may most truly be affirmed that whatsoeuer good thinges are wished for on earth although combined & mingled with many bad, the same, but farre better
and Manner.

and without all mixture of any euill ^{jobe} enjoyed of the Saints in heauen. The thinges that on earth are valued and esteemed for good are these three, honours, riches, pleasures: the honour of the Saints in heauen is such as it seemeth incredible vnlesse it were warranted by his worde who cannot lye, heare our Sauour Christ who is truth it selfe thus speaking in the Apocalips of Saint Iohn: *To him that ouercometh I will graunt to sit in my throne, as I also haue ouercome and sitten in my Fathers throne: & what I pray you can be added to this honour? Doubtles the throne of the Sonne of God is the highest in heauen, and he who sits thereon may well be thought to haue gotten vnspeakable honour: what applauses, what prayes shall there sound out in heauen before God and all the Angels, when as a man once mortall, and frayle shall by the hands of God himself be placed in the throne of the Sonne of God, who is the Prince of all Kings of the earth, and King of Kings, and Lord of Lords, nothing I say can be added vnto this glory.*

As touching the power of a Saint that also shalbe so great as that we are scāt able to imagine it, for there is extant a
promise

omiss: of the same Christ the eternall
truth in the Ghospell of the faythfull ser-
uant: *men I say vnto you he shall mak him gouer-
nour ouer all his goods: which words do plain-
ly shew this faithfull seruant to be made
partaker of that power in heauen which
God himselfe hath ouer all his creatures:
and how great thinke you is the power of
God ouer all creature? Truly most great,
most incomparable: therefore al the Saints
shall be called, and truly shalbe Kings of
the whole world, not for a few yeares but
for euer: and this is the sentence which
Christ the supreme Iudge will pronounce
in the last iudgement when he shall say to
the iust, Come ye Blessed of my Father, possesse a
Kingdome prepared for you from the beginning of
the worlde.*

Matth. 24

Matth. 25.

Of the riches of the Saints this a-
lone might suffice, that the riches shall be
most copious and for euer permanent, the
Prophet telling vs: *Glory and riches are in his
house: and, God himselfe wilbe all in all, as the
Apostle sayth in his epistle to the Corinthi-
ans: which wordes Theophilaet and S. An-
selme do so expound as they make them to
yield this sense: God shall be all in all, for heere
meate is one thinge vnto vs, drinke ano-
ther*

Psalme. 112.

1. Cor. 15.

ther, another our garment, another our
 howse, another honour, another power
 in heauen: after the resurrection God him-
 selfe will be to all his Saints meate, drinke,
 garments, house, riches, pleasure, hono-
 power; all things then that the Saints shall
 haue in heauen shall be most precious, all
 incorruptible, all diuine, all God him-
 selfe. Saint *Hierome* addeth in his epistle to
Amandus, that God will be all thinges vnto
 the Saints, not only corporall but also spi-
 rituall, for now all diuine graces are not
 giuen vnto all, but vnto one wisdom as
 vnto *Salomon*, to another piety as vnto *Da-
 uid*, to another patience as vnto *Iob*, but
 when the end of all thinges shall be, then
 shall all thinges be in all, that so euery one
 of the Saints only may possesse all vertues,
 all gifts, all thinges. What I beseech you
 would a couetous man giue in this world
 that he might possesse alone all the ri-
 ches and wealth thereof? what the leache-
 rous man that he might attayne all the
 wanton pleasures which he doth desire?
 What the ambitious that he may get all
 the honours and preferments which he
 doth aspire vnto? And yet are these tem-
 porall matters, and soone to be lost, and
 which

which is more miserable, after a very short tyme are to be exchanged with euerlasting beggary, griefe, and shame. Why then do we not seeke God in whom alone we shall possesse all spirituall and corporall blessings which shall last & continue with vs for euer.

But what finally shall we say of the ioy and pleasure of Saints? *Isay* and *Saint Paul* do preach and tell vs: *The eye hath not seene, the eare hath not heard, nor hath it entred into the hart of man what God hath prepared for such as do loue him.* Truly God hath prepared for the Saints who loue him in their heavenly home ioy, mirth, pleasure, delights, sweetnes, and that such as no mortall mā hath euer tasted, or was euer able to haue imagined: three thinges are required to procure delectation, the power of the soule, the obiect, and the vnion or conjunction of one with the other: and by how much these are the greater, by so much also the delectation which is caused by thē is the greater: there is no power created greater or more liuely, or more capable of delight then the will of man or Angells, there is no obiect more noble, more amiable, and sweet then the essence of
of

Psal. 33.

Sap. 13.

1. Cor. 6.

of our Creatour : *Gustate & videte* (sayeth David) *quoniam suavis est dominus*, taste and see for that our Lord is sweet; and the wise man speaking of the sunne & stars sayth: *VVith whose beauty if they being delighted thought them to be Gods, let them know how much more beautifull their maker is*, for the Authour of beauty hath made all these thinges: and there can be no coniunction or vnion more great then is that of God with a reasonable wil, the Apostle telling vs, *That, he who adbereth vnto God is made one spirit with him*. The coniunction of bodyes for the most part is but superficiall, and doth not penetrate all the interiour parts, and yet this corporal pleasure so rauisheth mens myndes as it makes them almost to become mad: what suauity, what sweetnesse then shall the soule taste when it shall be inwardly conioyned with God who is infinit sweetnes, and be made one spirit with him? Heere I want wordes and am no way able to expresse what with my selfe I conceaue and ruminate.

Add hereunto that all humane pleasure which is caused by the creaturs is but momentary, or certainly very short; but the pleasure that ariseth out of the coniunction

unction of mens spirit with God who is
infinite sweetnes will neuer be ended, and
yet so great madnes is in many mé as they
rather enioy carnall pleasures, base,
small, and for a short tyme, then those
that are most great, most pure, most per-
fect, and to continew for all eternity: and
this may suffice in this place for the foure
last things Death, Iudgement, Hell, and
Heauen.

CHAP. V.

*Of the fifth Precept of the Art of dying
well, when our Death is neere,
which is of making our last will
and Testament.*

THE consideration of Death at hand
and the foure last things being
premised, it followeth that he who makes
himselfe ready to go out of the world doe
dispose of his house: for so the Prophet I-
say warned King Ezechias laying; Dispose
of thy house for thou shalt not liue, from
which trouble all Religious men are dis-
charged, who can say With the Apostle:
Ecce

Matt. 19.

Ecce nos reliquimus omnia & secuti sumus te: Be-
hold we haue left all and haue followed
thee: of which number Saint Augustin was
one, of whome Possidius writeth thus in his
life: He made no will or testament, because the
poore seruant of Christ had not whereof to make
for albeit he were a Bishop, yet according to the cu-
stome of Religious men he kept nothing as his owne.

But this Wil is to be mad at the begin-
ning of the sicknes in case the patiēt haue
not prudently preuented it by making
it whiles he was in good health; & they
doe much hurt & hinder themselues who
neuer thinke on making a Will, vntill
(their sicknes still increasing) they be for-
ced thereunto by their friendes, at what
tyme they eyther beginne to leese their
senses, or certainly cannot then dispose of
their thinges with that wildome, iudge-
ment, and maturity as they had disposed
them, had they made their Wills whils
they were in good health.

First of all before the sicke men
make their wills, they must think of pay-
ing their debts if so be that they be char-
ged with any, then to leaue their good
vnto them, to whome of right and equi-
ty they shall know them to appertayne, &
not

not suffer themselves to be caryed away with affectiō towards those persons whō they most loue, in case this be any way repugnant to iustice. In such thinges as depend on their owne free gift let them first lay before their eyes the glory of God and then the necessities of their neighbours, and if they be very rich, those thinges which before they ought to haue giuen to the poore, let them not now thinke to haue satisfied their conscience if with their other synnes they confesse also this vnto the priest their ghostly Father, vnles they take order that the same thinges be giuen to the poore, or rather vnlesse that they themselves do presently giue them. For it is a common opinion of the holy Fathers and chiefe schoole Doctours, that all superfluous thinges which the rich enioy are due vnto the poore, of which thing we haue writen in the former book and ninth chapter, and it is not needfull heere againe to repeate what I haue there sayd: but of thinges which they may dispose of at their pleasure, let them conferre with vertuous discreet men which be the workes of charity that then for the tyme and place are more acceptable vnto God:

somewhere perhaps it will more ^{impose} to buyld a Church or place for common buriall, elsewhere to place poore maydes in honest wedlocke, elsewhere to buyld an Hospitall to help the number of sicke persons, elsewhere to bestow almes on such as begge in the streets, elsewhere to redeeme captiues and the like : and finally in such distributions there is no better rule to be

Lib. 3. off. Cap. 48. 3. p. Past. adm. 21. obserued, then, as *Saint Ambrose* sayth, *sincere Fayth and discret prouidence*: or as *Saint Gregory* sayth: *Charity with prudence, or prudence conioyned with charity.*

This in my iudgement is of special moment and seriously to be considered that the almes which are giuen by the liuing, or else are appointed to be giuen by such as are to dye, that then they be specially giuen or appointed when as he that giueth or appointeth them is gratefull vnto God, for then both to the one & other they are very meritorious, and such bountifull almes-giuers are receaued of their good friendes into the euerlasting tabernacles, according vnto Christ his promise in *S. Luke*; for if they be giuen or appointed to be giue by a wicked man, the almes auaille nothing to euerlasting life, whatsoever it doe

doe in respect of other merits, neyther for them are the giuers receaued into the *euermaking* tabernacles: wherefore the party that is guilty of mortall synne, and hath made his last will and testament in that state, is to aske counsaile of a discret ghostly Father, or some other of his vertuous friends that after a Confession entierly and perfectly made, he confirme, allow and ratify whatsoeuer he had disposed in his former will, especially for the bestowing of almes on the Church or poore people after his death.

Hereunto last of all is to be added that he who in his last will and testament hath beene liberall vnto his neighbours, that he be not vnmyndfull of his owne soule, when as it may very well fall out that he go not directly after his death into heauen but first passe through the place of purging fire: wherefore he shall do both prudently and religiously if he command one part of the almes to be giuen vnto Priests who may offer vp sacrifices vnto our Lord for his soule, for as the Scripture testifyeth: *It is a holy and wholesome thought to pray for the dead, that they may be deliuered from* 2. Mach: *their syns: so in the second of the Machabees: Cap. 12.*

out of which place Saint *Augustine* gathereth *à fortiori* that the soules of faythfull Christians departed this life are much more holpen by the sacrifice of the body & bloud of Christ in the Masse, then they other were by the sacrifices of beaſts in the old testament.

C H A P . V I .

Of the sixt Precept of this Art of dying well, when our Death is neere, which is of the Confession of our sinnes.

AFTER the consideration of the former points it is necessary that a man gone in yeares, or taken with a dangerous sicknes, do seriously casting aside all other cares apply his mynd duly to receaue the Sacrament of Pennance, for it often happens that at what tyme the Sacrament of Pennance is most necessary, that then it is with lesse disposition receaued of the Penitent: such as are grievously sicke, or hindered with sorrowes, or weakenesse, or want of iudgement, or horreur of death
at

at hand, or loue of their deere friends who vnwillingly they leaue, make a very maymed and imperfect confession, for being in those anguishes they can hardly stirre themselves vp vnto true and sincere contrition or sorrow for their offences.

My selfe can be a witnesse of this difficulty which touch for the most part doe tynd: for when at a tyme I visited a friend, a rich Gentleman, (who by reason of a great synne he had committed, fell into a deadly disease) & told him, that there was nothing better for him to seeke for, as thinges then stood, then true repentance and contrition for his synne, because that God neuer despiseth a contrite and humbled hart: he answered me with this demaund: *What is Contrition?* I do not vnderstand what you would haue me do. I replied, that which I require, is that frō your hart you abhorre your synnes and be sory that you haue offended God thereby, and firmly determyne with your selfe if longer life should be graunted you, neuer more to offend God, and al this for the loue that you beare his diuine Maicesty who hath bestowed vpon you innumerable benefitts, and to whome you most vngratefull for benefitts

nefits haue retourned iniuries. He answered agayne, I vnderstand you not, I am not capable of these matters: and so dyed, leauing behind him euident signes of his damnation. These and the like examples are admonitions for vs that whiles we are well we do so disburthen our conscience & do true pennance, as though euery confession were the last that euer we shoulde make.

Yet notwithstanding euen in the sickenes it selfe a confession is to be made with as great diligence as may be, especially the sicke man is to be stirred vp to contrition out of true griefe for his sinnes past and firme purpose of not sinning againe if his life should be prolonged, and we must not only do pennance for our sinnes committed, but also for the omission of good workes, to which by reason of our office, or out of charity we were bound to doe: for many there be that do curiously inough consider theyr sinnes committed against God and their neighbour, but easily forget their omissions, or set light by them. I can add for demonstration hercof a very profitable example.

A very learned and deuout Bishop
was

was deadly sicke, there came a Priest vnto him that was his frend and myne of whō I heard what I now relate; he demaunded of the Bishop as a familiar frend whether his conscience were quiet and free from trouble; the Bishop answered that by the grace of God all was wel, that since his last confession he could call to mynde nothing of moment wherein he had offended God; the Priest further demaunded whether his conscience did not accuse him of Omissions, seing that the Apostle *2. Tim. 4.* so carefully warned Timothy a Bishop saying: *I testify before God and Christ Iesus who shall iudge the liuing and the dead, by his comming and Kingdome, preach the word, be vrgent in season, out of season, reprove, beseech, rebuke, in all patience and doctrine: the Bishop hearing this did sigh, and sayd; indeed my omissions doe much terrify me, and forthwith there came from his eyes whole streames of teares.*

But aboue all Contrition is requisite for one that will dispose himselfe to dye well, for confession without contrition or true attrition is not sufficient for saluation, and without contrition satisfaction is inualid, or of no force, which

yet at that tyme can hardly be performed of the sicke man, but contrition which in his owne nature includeth charity, although with confession and satisfaction when they cannot be performed is alone sufficient; for as we layd a little before God will not despise a contrite and humbled hart, the sicke man then must carefully labour to haue true contrition of which endeavour we haue a notable example in *S. Augustine* as *Possidius* testifyeth, who in his last sicknesse whereof he dyed caused to be written out for him the psalmes of *David* which belonge vnto penance, and setting the leaues against the wal lying in his bed he did looke on them and reade them: *Et iugiter & vbertim flebat*, and did alwayes & that abundantly weepe, and he tooke order before that none should hinder or distract him, for ten dayes before his departure he gaue order that none of his house should enter or come vnto him, but at such tyme of the Physitians came to visit him, or else when he was to take some meate, all the other tyme he bestowed in prayer: O most Blessed and most prudent man, he liued after his Baptisme, and after that the sinnes of his former life were remitted

remitted him, three and fourty yeares, in which euen vntill his last sicknes he daily preached the word of God, he wrote innumerable bookes and most profitable for the whole Church, he liued without complaint an innocent and most holy life; and yet at the very end of his yeares, and in his sicknes he so gaue himselfe for many dayes together to contrition & penance, that in reading the penitentiall psalmes he continually and abundantly wept: and these two wordes are much to be noted *iugiter*, & *vberim*, continually & abundantly, for this study to attayne contrition was not for one day or houre, but for many dayes, and he did very often and with great abundance of teares bewayle his synnes: and what manner of synnes were they which this most holy man did thus bewayle? Truly I am of opinion that they were only *veniall*, that so he might not only be deliuered from hell fire, but from Purgatory also, and so presently ascend into heauen. And if so holy and wise a man did weepe continually and abundantly for so many dayes together his veniall synnes, what should they doe who are yet to mak satisfaction vnto God

The Art how to dye well.
not only for their venial, but also for their
mortall synnes.

Therefore let all old men who are
neere the end of their dayes, so dis-
pose of themselves before they fall sick
that they may not need in their old age
or sicknesse to blot out any deadly syn-
nes, but to do pennaunce only for such as
are light and veniall; and let them be-
fore hand so provide to arme themselves
against the snares of the Diuell by holy
Confession, Communion, and Extreme
Vnction, that God being their guyde
and their good Angell accompayning
them they may happily arryue vnto their
heauenly countrey.

CHAP. VII.

*Of the seauenth Precept of the Art of dy-
ing well, when our Death is neere,
which is of the B. Sacrament
the giuen for a Viaticum,
or parting-food.*

THE auncient Christians in the ad-
ministration of this sacred food, &
Extreme

Extreme vñtion vnto the sicke, did first an-
oyle the sick with holy oyle, & then after
gave vnto then the most sacred body of
our Sauour: and to aileadge a testimony
two for this matter, there is extant in
the first tome of *Surius* the life of S. *Vvil-*
liam Archbishop of Bourges in France,
who liued in the time of Pope *Innocent* the
third, in which it is layd: He humbly and
devoutly receaved the Sacrament of Vñtion, and
having receaved that, he desired most
earnestly the Blessed Sacrament to be giue
him, that being armed with so good a
payde for his iourney he might the better
passe through all the squadrons of his e-
nemyes. So he: and the same is related in
the life of Saint *Malachias* written by Saint
Bernard, to wit, that he tooke his last voy-
age foode, the most Blessed Sacrament I
meane, after that he had receaved the Sa-
crament of *Extreme vñtion*.

Besides these two testimonyes which
shew the order obserued betweenc the
two Sacraments, *Extreme Vñtion* and
the holy *Eucharist*, there may be produced
two other which shew the Blessed Sacra-
ment to haue beene the last, although no
mention be made in them of extreme Vñ-
tion:

236 *The Art how to dye well*
tion: In the life of Saint *Ambrose* which
Paulinus wrote, there is mentioned that he
at the point of death receaved this heauenly
food, and hauing receaved it presently
departed this life; and the same *writer*
Metaphrast of Saint *John Chrysostome* in his
life, so as it is cleere that this was the last
Sacrament that was giuen to the sicke in
ancient tymes.

Now a dayes we first arme the
sicke with the Blessed Sacrament & then
after some dayes the disease continuing or
encreasing we anneyle them with holy
oyle: both customes haue their reasons
for approuance, the ancient Fathers did
cōsider the Sacrament of *Extreme Vnction* to
be instituted both for the recouery of per-
fect health and to take away synnes or the
relikes that remayned of them, for so
speaketh Saint *Iames*: Is there any sicke
Iac. 5. amongst you? Let him fetch the Priests of the Church,
and let them pray ouer him, annoynting him with
oyle in the name of our Lord, and the prayer of faith
shall saue the sicke, and our Lord shall rayse him vp,
and if he be in sinns they shall be forgien him. The
ancients then hoping by this sacred Vn-
ction the corporall health of the diseased,
delayed not this Sacrament vntill that
tyme

me when in the iudgement of Phisitians the disease was desperate, but as soone as it seemed in their iudgement to be dangerous presently they made recourse vnto the holy vnction, which also may be gathered of that which Saint Bernard writeth, in the life of Saint Malachy: the same Saint being sicke came downe on his feet from his chamber which was in the top of the howse, to the Church, that first he might receaue the holy Vnction, then the Blessed Sacrament, and hauing receaued them both he returned againe on his feet without the helpe of any to his chamber. & bed. But now a dayes when they heare any mention to be made of extreme Vnction they thinke all at an end, & that the sicke man cannot escape, for which cause the kinsfolkes and friendes of the partyes that be sicke, nor to terrify them with the apprehension of present death do delay as long as they can this Sacrament.

There is also another reason hereof which moued the ancients first to anoynt the sicke, & then to giue them their heauenly foode, because in the Sacramēt of *Extreme Vnction* the synnes are forgiven

as we haue heard out of the Apostle Saint James, and therefore of some ancient writers Extreme Vnction is called *Poenitentia infirmorum*, the pennance of the sicke: and remission of synnes together with pennance are most worthily premised as a preparation or dispositiō to the most high & diuine Sacramēt of the Eucharist, which requireth the greatest purity that can be gotten in this life.

Finally all the Sacraments are ended and as it were sealed vp with the Sacrament of the body of our Lord, and so we see that such as are of rype age when they are baptized, as Turkes, Iewes & the like are presently after their baptisme confirmed, admitted to be present at the sacrifice of the Masse, and to receaue the holy Eucharist, so likewise such as did publike pennance, after their pennance performed, at least according to the auncient custome, alwayes receaued the Blessed Sacrament, and they who take Orders whether the lesser or greater after they haue taken them, come to the holy communion; and lastly, such as are marryed doe strengthen and confirme the Sacrament of Marriage with the Sacrament of the Al-

Altar: now in our dayes this order is altered and that not without a iust cause. For oftentimes it happynes that Extreme Vnction (that the sicke person may not be affrighted) is put of for a longe tyme, and there is danger least he leese his senses or use of reason, or for some other cause become vnfit if not vnable to receaue the B. Sacrament, and therefore this wholesome food is giuen before, for it is better that the order of giuing these Sacraments be changed, then that the sicke should be deprived of the one, & that also most wholesome and comfortable: and *Extreme Vnction* may be giuen vnto the sicke, albeit he be in his agony or last pangs and conflicts with death, although he neyther vnderstand or feele what is done, so as yet he be aliue, for the dead are capable of no Sacraments: and so much of the order of ministering these Sacraments to the sicke.

Now I come to speake of the pretious body of Christ to be fruitfully giue to the sicke, and first I will briefly explicate what the sicke man is to doe, before this Sacrament be brought vnto him, then what the same sicke man is to do whē the body of Christ is present, lastly how he
ought

ought to behaue himself after that he hath receaued it.

As for the first my counsaile shoulde be (vnlesse his Ghostly Father should suggest some other thinge according to the present occasions more necessary) that euery sicke man diligently ponder these words of Saint Thomas: *O sacred banquet, in which Christ is receaued, the remembrance of his passion is recounted, the soule is filled with grace, & a pledge is giuen vs of the glory to come.* First then he shal attentiuely consider the holy Eucharist to be giuen to vs trauellers (which tytle by Deuines is applyed vnto all mortall men) by way of food, that we faint not in the way in which we trauell towards our countrey, especially at that tyme in the which we being wearyed with a long iourney we become weake and feeble: this food is called a *banquet* and a *sacred banquet*, for although it be giuen vnder the forme of bread alone, yet is it an entiere & great banquet, & a banquet not prophane but sacred, not of the body but of the soule and therefore it is added, *In quo Christus sumitur*, in which Christ is receaued, for vnder the formes or accidents of bread is the true body of Christ not separated from his

his soule and diuinity, and for that it is a most great, most excellent and most precious thinge, a great and most sweet banquet, farre exceeding the tast of all earthly sweetnes, but fit to feed and delight the soule, not the body.

What the fruites or commodities are of this food, is added when it is sayd: The remembrance of our Sauiour his passion is recounted, the soule is ~~filled~~ *filled* with grace, and a pledge is giuen vs of our future glory. The first fruite then is the remembrance of our Sauiours passion, for which cause the body & bloud of our Lord are consecrated vnder the twofold formes of bread and wyne, that the forme of breade may represent his body separated from the bloud, and so consequently dead, and the forme of wyne represent his bloud separated from the body although that Christ be entiere & living both vnder the one and other forme. Our Lord then would that by these mysteryes there should be extant amongst vs a continual & daily remembrance of his passion, by which we haue escaped all euill & obtained al good: hence it came that our Lord said vnto his Apostles speaking of this Sacrament: *Doye this in my remembrance:* & the

Q

Apostle

Apostle S. Paul expounding these wordes of our Lord, sayth: *As often as ye shall eat the bread and drinke the cup, you shall shew forth the death of our Lord vntill he come*; That is to say, as often as you shall come vnto this most sacred mystery, you shalbe mindfull that Christ left his life for you, and this remembrance shall still endure or continew vntil the second coming of our Lord, that is euen vntill the end of the world. And our Lord wold haue vs daily to be mindful of his passion & death, because he knew this remembrance to be very profitable for vs that being mindeful of his great charity towards vs, we should as well in our liues in our death, repose all our trust or confidence in him, for what will he be able to deny them, for whome so freely and liberally he hath bestowed his owne life?

Another fruit of this celestially banquet is designed in these wordes *mens impletur gratia*, the soule is replenished with grace, which is the singular priuiledge of this Blessed Sacrament when it is receaued with due preparation and disposition of the receauer, for as corporall food is but one thinge and by eating is conueyed into the stomacke, yet notwithstanding it doth

both repayre, nourish, strengthen & comfort all the members of the body; and contrary wise to much abstinence from meate not onely makes the stomake empty, but weakens and extenuates all the members, maketh them vgly, and languishing, & in fine kills the body: so this Diuine meat both repaire, nourish and strengthen all the spirituall power of our soule, the memory by this sacred food is filled with grace of the most sweet remembrance of the benefits of God, and especially of our Lords passion, by which we are deliuered and saued; our vnderstanding by this food is filled with the grace of fayth not habituall only but also actuall, and fayth purifyes the hart from very many errours, and filleth our mind with the knowledge of diuine things which breeds an vnspcakable ioy and comfort within vs; and last of all the wil by this diuine food is filled with the grace of most cerceyne hope, and most ardent charity, which for that shee is the Queene of vertues drawes all vertues vnto it, with the possession whereof a man becometh most rich of spirituall wealth. By these meanes then is our soule filled with grace by this most Diuine Sa-

crament; and on the other side too much abstinence from this food hinders all the former effects, it makes vs in them all feeble, weake, deformed, and drawes in the end vnto spirituall death.

The last fruite is, *futura gloria* *pignus datur*, there is a pledge giuen vs in this most soueraygne Sacrament of the glory to come: the metaphor of a pledge taken from the ordinary condition annexed to a promise made amongst men, because that which is promised cannot be denied when there is a pledge giuen for the performance: our Lord left his body in the Sacramēt of the *Eucharist* as a pledge of our heauenly felicity, and therefore he who at his death receaueth his Blessed body with due purity of mynde and reuerence, he shall before his Redeemer shew his pledge and cannot be excluded from his celestially happinesse. And he indeed sheweth this pledge who dyeth vnited with Christ by true charity, which the worthy receauing of this Sacrament did leaue in the soule, for then the soule issueth forth of the body, *as an Epouse leaning vpon her*

Cant. 8. beloved.

And this is that which S. Iohn writeth

The Art how to dye well.

245

eth in the *Apocalips*, when he sayth : Blessed *Apoc. 14.*
are the dead who dye in our Lord ; That is, blef-
ed are they who do dye conioyned vnto
our Lord as members vnto their head : No *Ioan. 3.*
man ascendeth into heauen but he who came downe
from heauen, the Sonne of man who is in heauen.
The Sonne of man is Christ who ascen-
ded not without his body of which he is
the head, and for this cause only such doe
dye in our Lord, who in their deaths doe
adhere vnto him as mēbers to their head,
which blessing al they do get who a little
before they dy do worthily receaue Christ
in the holy Eucharist.

And this hitherto haue we sayd tou-
ching the preparation of the sicke man to
receaue his last food and heauenly Manna
before that it be present & brought vnto
him. For as soone as it is brought the sick
man must as he is able lift himselfe vp and
cyther on his knees, or with humble bo-
wing downe his head adore his Lord and
Saviour: & often it falls out that our Lord
giueth such strength and vigour that men
cuē ready to dye do rise at that tyme & fall
on their knees : and so we reade of Saint
William Archbishop Bourges in France: *Ut*
antem &c. When he knew that his Lord &

Q. 3

Creatour

« Creatour was come vnto him, presently
 « recouering his strength he leapt out of the
 « bed as though that the ague had quite left
 « him, not without the amazement of such
 « as were present, especially for that he seemed
 « to be at the last gaspe, & went with
 « a speedy pace to meet his Sauour, chari-
 « yielding him strength thereunto, & knee-
 « ling downe all bedewed with teares, he
 « adored him, and to the end he might of-
 « ten kneele he was often lifted vp from his
 « knees, and with singular deuotion he com-
 « mended his last agony vnto Christ; ear-
 « nestly praying that if yet any thinge
 « mayned to be purged that he would heere
 « cleanse it, that the wicked enemy might
 « fynd nothing in him. So farre the histo-
 « ry of his life.

Now it seemeth to me a thing most
 requisite and to be practised at that tyme;
 that before the sicke man do receaue the
 body of his Lord, he repeat, or heare an
 other read vnto him those verses of Saint
 Thomas of Aquin, which at once do professe
 our fayth, stirre vp our hope, and kinde
 our charity; the verses are these.

Adoro te deuote latens Deitas,

Quæ sub his figuris verè latitas &c.

I thee adore O hidden Deity,

who couered in these outward signes doest lye.

My hart to thee doth tender all his might,

which contemplating is dazeled quite.

My sight, my tast, my touch in thee do faile me,

my hearing only doth for sayth auaille me.

To all that Christ hath spoken I agree,

then this truths word no truth can euer be.

Vpon the Crosse thy Godhead sole was shrowded,

thy Godhead heere & manhood ly or' clouded.

Yet them beleeuing both, and both confessing,

I begge the happy thees obtayned blessing.

Thy wounds with Thomas I nor see nor touch,

Yet thee my God to be I do auouch.

Make me belieue in thee still more & more,

Of hope & charity increase my store.

O sweet remembrance of my dying Lord,

true bread that vnto man doest life affoord:

Daigne to my soule on thee alone to liue,

and alwayes with that food sweet tast to giue.

Sweet Pellican, & dearest Soueraigne,

my vncleane hart clense with thy bloudy rayne;

VVherof one drop sufficient power contaynd,

to purg the world, though al with sin destaind.

Iesus who now doest vnder veyles appeare,

whenshall it be (which I esteeme so deare)

That I beholding thy reuealed face,

May by that glorious sight with thee find place.

Having doubtly sayd or heard these verses, hauing made the ordinary confession which beginneth with *Confiteor Deo* &c. and hauing taken the absolution and blessing of the priest, and sayd, *Domine sum dignus*, let him add with as great humility & deuotion as he can these wordes: Into thy handes O Lord I commend my soule, and then he may securely receaue this sacred & celestiallyl Sacrament.

After the communion there remaineth thanksgiuing vnto God for this so excellent a benefit, and besides vocall prayers which he may reade out of some pious bookes: it were also very behoofull that he who hath now receaued his last food for his iourney and passadge vnto heauen, should enter into the closet of his hart and meditate with himselfe in silence on those most sweet wordes of our Lord Iesus in the *Apocalips*: I stand at the dore and knock, if any shall open it vnto me, I will enter in vnto him, I will sup with him, and he shall sup with me: for these wordes doe most fitly agree with those who come from the holy communion: for our Lord who instituted this Sacrament in the forme of a bāquet, desireth nothing more then that all Christians should re-
paire

Apoc. 3.

aire vnto this feast, and this is signified
by those wordes: *Ego sto ad ostium & pulso*, I
stand at the dore and knocke, that is, I doe
invite my selfe to this common feast, that
I may also be fed; *si quis mihi aperuerit*, if any
shall open the dore vnto me assenting vn-
to this good desire which I haue inspired,
that we may feed and feast togeather, *in-
trabo ad eum*, I wil enter in vnto him, by the
communion of this holy banquet, I will *Psal. 103.*
sup with him, & he shall sup with me; Because
that God is sayd to sup with vs when he is
delighted with our spirituall progresse in
vertue, according to that of the Psalmist:
Our Lord will reioyce in his workes; And in a-
nother place: *Let my speech be delightfull vnto
him, and I will be delighted in our Lord*: in which
wordes is exprest the mutuall delight
& as it were a sweet banquet of God with
the soule, and of the soule with God: for
God is delighted with the spirituall pro-
fit of the soule, and the soule is delighted
with the benefitts receaved from God, of
which the chiefe is that by this sublime
Sacrament, he vouchsafeth to linke and v-
nite himselfe after a sweet manner with
our soule.

Wherefore let the saythfull soule af-
ter

ter the receauing of this Sacrament reflect
and thinke with it selfe how sweet & lo-
ueraigne a thing it is to haue Christ him-
selfe as a guest within it, whiles the Sa-
cramentall formes remayne, not only as
God but also as man, and to be able
deale confidently with him & to confesse
with him our dangers and anguishes in
our passadge from this body, from his hand
to commend himselfe vnto him, and to
desire of him to beate backe the common
tempter of mankynd then most busy, to
send vs an Angell to accompany vs, and
to bring vs safely into the port of salua-
tion.

CHAP. VIII.

*Of the eight Precept of the Art of dying
well, when our Death is
neere, which is of Ex-
treme Vnction.*

THE last Sacrament is holy Vnction
which is able to yield great comfort
vnto the sicke if the force and vertue ther-
of be well vnderstood, and the Sacramēt
it

selfe taken in due tyme. There be two effects of this Sacrament as we sayd in the former Chapter, corporall health and remission of synnes: let vs speake a little of either. Of the first thus writeth S. Iames: *any sicke among you? Let him bring in the priests of the Church and let them pray ouer them, annoyning them with oyle in the name of our Lord, and the prayer of sayth shall saue the sicke*; These wordes are playne and conteyne a promise.

Two reasons may be giuen why in our dayes so few sicke men do recouer their sickenes, notwithstanding that they receaue this Sacrament: one is, for that now a dayes this remedy is applyed to the sicke later then it should, for we must not expect miracles by this or any other Sacrament, and it were a miracle if one that is at the last gaspe should presently recouer, but if this Sacrament were ministred vnto then when first of all they beginne to be dangerously sicke, we should then often see this effect of recouery, which wold not be done in a moment, but would follow in tyme: and this is the cause why that such as are to be executed by way of iustice are not anneyled, because that they
cannot

cannot without a manifest miracle be deliuered from the danger of death. Another reason is, because it is not expedient for the sicke man to be deliuered from his disease, but rather it is better for him to dye, and the prayer of the Church which is made in this Vnction doth not absolutely desire the health of the sicke party but only to recouer his health at that tyme, if it be auayleable for his saluation.

Another effect of this Sacrament is remission of sinnes; for thus speaketh Saint Iames: *Et si in peccatis fuerit remittentur ei*: and if he shall be in synnes they shall be forgiven him. But for that the remission of originall synne doth belong properly vnto Baptisme, the remission of actuall to baptism also in case the baptized be growne in yeares, or to the Sacrament of penance for syns committed after baptism, therefore the Deuines do teach the sins which are remitted in the Sacrament of *Extrema Vnction* to be the reliques or remuants of synne, of which reliques or remnants there be two sorts, sometymes reliques of synnes are called eyther the mortall or venial sins which are committed after that we haue receaued the Sacrament of penance, and are

are no: afterward confelled to our ghostly Father, eyther out of ignorance for that the penitent did not take them for mortall; or out of forgetfulnes because he did not then remember them, and therefore the sicke man sought not for a priest to whom he might confesse them. These relikes doth the Sacramēt of *Extreme Vnction* take away, and of this kynde of synnes Saint James sayth: *If he shall be in synnes they shall be remitted him;* which the Councels of *Florence & Trent* doe teach, especially the latter in the 14. session & second Canon.

Another kind of the relikes of syns is a certayne horror or stupidity, or rather sorrow and heauines which oppresse sicke, to which apperteyneth the promise of Saint James: *Et alleuiabit eum Dominus,* and our Lord will lift him vp: this Sacramēt recomforteth the sicke, when they marke the diuine promises expressed in the same, and for that cause it should not be deferred vntill the last houre when the sicke man doth not heare, or else vnderstandeth nothing at all.

What vtility is reaped out of this Sacrament may be gathered by the words of the forme thereof. Five places there be
which

254 *The Art how to dye well.*

which are specially annoynted, in which the five senses are situated: to wit the sense of seeing, the sense of hearing, the sense of smelling, the sense of tasting, and the sense of touching: and in the meane tyme the priest sayth: *indulgeat tibi Dominus quicquid deliquisti per visum, auditum &c.* Our Lord pardon or forgive thee in whatsoever thou hast synned by sight, by hearing, and so of the rest: and because that prayer is the forme of the Sacrament without all controuersy it effectually worketh that which the words doe sound and signify, vnlesse there be some impediment on the behalfe of the receauer.

How great the bountifullnesse and mercy of our Lord God is in this Sacrament, he will soone fynde that shall consider with himselfe what a mayne multitude of synnes do flow from these five fountaynes: and this was the occasion why Saint *Malachy* a Bishop of Ireland, whose life Saint *Bernard* wrote, after that for some houres he had delayed to minister this Sacrament of Extreme Vnction to a certeyne noble woman that was sicke, and she the meane tyme had departed out of this life, he so farre forth repented himselfe that
with

With his priests he lay in the chamber of
the dead woman all the night praying,
and lamenting & imputing it to his owne
fault that the vertuous woman eyther had
not recouered by the vertue of Extreme
unction, or had not receaued that ample
pardon of her sins from the liberall mercy
of our louing Lord: and because this ho-
ly Bishop was the friend of God, by his
prayers and teares he obteyned of him that
the sayd woman should come agayne to
life & receaue from the hands of the same
Saint, both the effects of this holy Vnctiō,
for she recouered her health & liued ma-
ny yeares after; & as we may piously con-
iecture gayned also the pardon of her sins.
This example of so worthy a man, and of
another most holy man faithfully related
is inough to perswade all who with reaso-
n or authority wil be perswaded how much
they ought to esteeme, this venerable Sa-
crament.

C H A P. I X.

Of the ninth Precept of this Art of dying well, when our Death is neere, which is of the first temptation of the Diuell, to wit, Heresy.

V V H E N our death drawes neere, our aduersary the diuell as a roaring lyon is not wanting to himselfe, but swiftly approacheth as vnto a prey, & with all his power assayles the sicke man in his last conflict, and he is wont to make his first assault with the temptation concerning fayth, for the things which we beleue do transcend not only our sense, but also naturall reason, and fayth it selfe the ground of our iustification, and that being overthrowen, all the buylding of our good workes falleth downe : this of all other tentations it most grieuous, because we are to encounter with an Aduersary not only most learned & subtile, but trained in this warfare from the beginning of the world. He it is that hath seduced all the heads or
ring lea-

ingleaders of Heretikes, of whome not a
w were excellent and very wise men:
ell therefore doth the Apostle warne vs:
ur combat or conflict is not agaynst flesh & bloud: Ephes. 5.
that is to say agaynst men) but against the
ritualls of wickednes, that are aboue, That is
gaynst the Diuels which are spirits, most
wicked and crafty spirits, and see vs. all
rom the ayre aboue, called *Cælum aëreum*
he aery heauen: our weapons in this bat-
ell are not disputations but simple beliefe
of the truth, for so do the two chiefe A-
postles teach vs. S. Peter sayth: Your aduer- Ephes. 6.
ary the Diuell goeth round about as a roaring lion
eking whome he may deuoure, agaynst whome mak
esistance being stronge in sayth: and Saint Paul. In 1. Pet. 5.
all things taking the shield of sayth in which you may
be able to quench all the fiery darts of the most wic-
ked (enemy.) Therefore out of the doctrine
of the Apostles we must dispute with the
Diuell, but with the shield of sayth take all
his darts and beate them backe agayne, al-
though they seeme to be both fiery and
burning, that is efficacious & subtile.

There is a very dreadfull example
hereof in Peter Barocius Bishop of Padua,
who wrote three bookes of the methode
of dying well: he his second booke thus

R

speaketh:

speaketh : *Fuere quemadmodum audini &c*
 Two there were as I haue heard, in their
 tyme most learned and of all others of the
 vniuersity in which they studied the chiefest
 best disputers, both of good behauiour and
 very deuout, of which one of them after
 his death appeared vnto the other at such
 time as he was in his library and studying
 of the holy Scriptures, and that all in burning
 fire; the student awrighted at this
 spectacle, and asking what the cause should
 be of so great torment, the other with
 griefe and sighes replied saying: when I
 was to depart out of this life the enemy of
 mankynd, to wit the Diuell, came vnto
 me, and for that he knew me to be well
 learned he beganne to aske me about my
 fayth what I did belieue, I answered that I
 believed whatsoeuer was conteyned in
 the Apostles Creed, he willed me to explicate
 somethinges vnto him which seemed
 not to be so cleere, I did so, and that in
 such manner as I had reade in the Creed of
 Athanasius, for I thought that they could
 not be more carely, or more truly explicat-
 ed. Then the Diuell: It is not so as thou
 doest surmize, for those thinges which be-
 long to God the Father are in part playne
 and

and true, in part obscure and false, for
indeed is eternall, but as he hath euer
eene God, so hath he not euer beene a fa-
ther, but first God, and after a Father; a-
gainst this when that I cryed out and layd
that it was an heretical position, & diabo-
call doctrine, the Diuell sayd this matter
not to be decided by clamours but argu-
ments if we be moued with desire of fyn-
ding out of truth. I can easily allcadge rea-
sons for my opinion, as for your opini-
on defend it if you can, and then shall you
deliuer me from a great errour: I poore
wretch who presumed more on my wit
and learning then was fit, beganne seriou-
ly to dispute with him as with some or-
dinary man, till at length by little & little
with the arguments that he obiected a-
gainst me, he drew me into that wicked
errour as now I neyther belieued the Son
nor the holy Ghost to be God, presently
death tooke my soule hence, and in what
state it found it, in the same it presented it
vnto the Iudge, and by him I am adiud-
ged vnto this fire, which although most
raging, yet in some sort I should thinke
more tolerable if that after a thousand,
thousand yeaes it might haue an end, but

" it is eternall and therewithall so great that
 none whatsoeuer that euer hath beene
 " seene in earth can match it, in so much
 " almost euery houre I repēt me of my lea-
 " ning, which hath brought me to this
 " dreadfull destruction. And hauing thus
 spoken he vanished away: but the other
 " exceedingly astonished as well for the neu-
 " uelty of the thing, as with the miserab-
 " le case of his dāned friend, as soone as he reco-
 " uered himselfe cōferred with such as were
 " his greatest friends touching this vision, &
 " asked their counsaile what they thought
 " best in such a case to be done; and it was
 " determined by them all, that euery one at
 " such a tyme and occasion should without
 " dispute refer himselfe to that faith which
 the Catholicke Church doth mayntayne.
 " Not longe after he fell into a sicknesse
 whereof he dyed; when loe the same ene-
 " my emboldened with the successe of his
 " former dispute, asked him of his faith
 what he did belieue, to whome he an-
 " swered that he did belieue that which the
 " holy mother the Church did belieue: a-
 " gayne the Diuell demaunded what doth
 " the Church belieue, he answered: the same
 " that I belieue, and in this manner in the
 hearing

aring of all that were present, as though
he had spoken vnto him he neuer cealed
from saying, I belieue what the Church
beliue, and the church belieneth what I
belieue, vntill he gaue vp the ghost: and by
his meâs deluding the subtilty of the ene-
my he passed into heauen. And a few days
after he appeared vnto his friends of whō
before he had asked *Junlayle* what was
to be done in such a case, in a farre differēt
shape from that wherin his fellow before
had appeared vnto him, and he gaue them
thanks for that by their cōsaile he passed
all difficultyes and aryued vnto heauen;
which things we haue not thought amisse
to set downe as they hapned, that so eyther
out of feare by the misfortune of the one,
or out of confidēce by the good successe of
the other euery one may learn that there is
no disputing with the Diuell, & that it is
enough to referre himselfe to that sayth
which the Catholike Church doth teach,
& mainteyne. Hitherto *Barocius*, & I need
not heerin say any more, then he already
hath sayd.

CHAP. X.

Of the tenth Precept of the Art of
 dying well, when our Death is neere
 which is of the second tenta-
 tion of the Diuell, to
 wit, of Desperation.

ANOTHER tentation at this tyme
 wont to be touching Despayre,
 which the Diuell if often wont to trouble
 not only wicked men, but also such as be
 very vertuous: and truly as for wicked men
 when their death is at hand, he easily ca-
 steth downe into the pit of desperation
 for he layes before their eyes all the offences
 which in the whole course of their life
 they haue committed, as Venerable Bede in
 the fifth book of his history recounteth of
 a certayne souldier in these wordes: *Fuit*
quidam temporibus Coenredi, qui post Edilre-
dum regnauit &c. There was one in the time
 of Coenred who raygned after Edilred, a lay
 man and by profession a souldier, who by
 how much the more gratefull he was to
 the king for his exteriour diligence, so much

was he displeasing vnto him for the in-
our negligence of himself, and therefore
the King carefully warned him that he
would confesse his synnes, that he would
amend & leaue them, before that he were
surprized by death, and before that it were
late for him to repent and amend them,
but the souldier notwithstanding his ofte
admonitions despised all good counsaile,
and promised his Admonitours that af-
terwards he would doe pennance; in the
meane time falling sicke he lay on his bed,
and beganne to be tormented with great
payne: whome the King visiting (for he
dearly esteemed him) did earnestly per-
suade him that now at last before he de-
parted, that he would doe pennance for
his synnes: but he answered that he wold
not then confesse them but would doe it
after that he were recouered, least that his
fellowes should vpbraide him and say that
he had done that out of feare in his sicknes
which he would not do whiles he was in
good health, speaking as he thought cou-
ragiously, but indeed as after appeared mi-
serably deluded by the Diuell: for the sick-
nes increasing when as the King came a-
gaine to visit & admonish him, he forth-

with cryed out with a pitifull voice, what
 wil you now haue? for what are you come
 hither? now there is no more saluation to
 be hoped for; vnto whome the King
 layd: speake not in this manner, see that
 now you leele not your selfe. I am not made
 quoth he, but I haue now my most wicked
 conscience before myne eyes; a little
 since there entred into my chamber two
 most beautifull young men, and they sate
 by me, one at my head and the other at my
 feet, and one of them tooke out a booke
 very fayre but wonderfull little, and gaue
 it me to read, and reading the same I found
 registred therein all the good deeds that
 I had done, and these were to few, and too
 little or small; then presently rushed in an
 army of wicked and horrible spirits, and
 he who for the darkenesse of his cloudy
 face, and for his preferment in sitting se-
 med to be chiefe, brought forth a booke
 of a dreadfull aspect, of an excessive great-
 nes, and for weight almost importable,
 and commaunded the same to be brought
 me to read by one of his garde, which
 when I had read I found all my wicked-
 nes and whatsoeuer I had offended in, not
 only in worke and word, but also in my

secreteſt thought to be written moſt cleer-
ly in vgly letters . Thus ſpake this despe-
rate wretch, and ſoone after dyed, and that
penance which for a ſhort tyme he omit-
ted to do with the fruite and pardon of re-
miſſion of his ſynnes, he now without all
fruite doth vndergo in euerlaſting tor-
ments. Hitherto Saint Bede. Where euident-
ly we ſee the Diuell firſt to haue perſua-
ded this miſerable ſouldier not to do pen-
nance vnder the precept of longer life, and
then to haue brought him into deſperati-
on .

There is another example in the ſame
Authour in the next Chapter where thus
he writeth . *Noui ipſe fratrem &c.* I knew a *Lib. 5. c. 1*
brother whome I would to God I had not *hſtorie*
known, whoſe name alſo I could tell if *Angl.*
the telling thereof wold auayle any thing,
who was placed in a famous monaſtery
though he liued infamouſly : this man be-
ing ouertaken with ſickneſſe and brought
euenvnto the point of death, called for the
brethren of the monaſtery and with great
dolour like a damned wretch beganne to
tell them that he ſaw hell open, and the
Diuell drowned in the depth of the pit, &
neere vnto him *Caiphaz* and others that

killed our Lord giue ouer to those reuēging
 flams: neere also vnto thē, he said, O wretch
 that I am, I see a place prepared for me
 euerlasting dānation: the Brethrē hearing
 this began earnestly to perswade him that
 yet whiles he was in his body he would
 repent; he vtterly despayring answered, it
 is now to late to chaunge my life, seeing
 that I haue seene my iudgement ended, &
 thus speaking without receauing the B.
 Sacrament he departed this life, and was
 buried in the vtmost part of the monaste-
 ry. So Saint Bede, and whercas this Wret-
 ched Monke sayd there was now no tyme
 left to amend his life, he speake not that
 out of truth but out of the suggestiō of the
 Diuell, for the holy Ghost expressely pro-
 nounceth by the Prophet Ezechiel: that God
 is alwayes ready to imbrace such who are
 conuerted from synne to repentance: and
 more plainly S. Leo in his epistle to Theodo-
 rus Bishop of Foroukia in these wordes: To
 the mercy of God we can assigne no measure or a-
 point any tyme, to whose presence a true conuersion
 fyndes no delay, the spirit of God saying in the
 Prophet, when thou shalt lament thy sin, then thou
 shalt be saued.

Ezechiel.
 l. 33.

I will add an example or two more to
 shew

shew that vertuous men also at their passage out of this life are often tempted with the sin of desperation: there is extant in *Surius* the life of the Count *Eleazarus* who liued a Virgin with his wife *Dalphina* and shined after his most holy death with many miracles: this Count notwithstanding at his death endured most stronge temptations, for thus writeth the Authour of his life in the last Chapter: *Ad extremum in agone positus &c.* At last in the agony of death he shewed a very dreadfull looke, whereby it might be coniectured that he was in perplexity for somethings that were obiected vnto him; & in this conflict he cryed out, the power of the Diuells is great, but the force and meritts of the sacred incarnation and passion of *Iesus Christ* hath broken, and made weake their forces: and a little after cryed out agayne; *Planè vici*. Now I haue ouercome: a little after that agayne, with a strong cry he sayd: I do commit my selfe wholly vnto the iudgment of God, & so saying his countenance retourned to the former wont, and graced with a fayre red in his cheeks, with a splendour, and very much beauty he yielded vp his soule vnto God.

There

There is another example much more dreadfull then this in *Iohn Climacus* who recounteth that a certeyne very Venerable Monk called *Stephen* after that he had liued well neere forty yeares in the wildernes, in fasting, watching, teares and prayers, being adorned with many vertues, he came at length to dye, and when in his last agony the Diuells had found him guilty of many great crimes thereby to cast him into delpayre, he was sodenly amazed in mynde, and his eyes being open with a loud voice he beganne to say sometymes thus: *Ita sanè, reuera ita est, sed poenitentia & lacrimis crimen dilui*: It is iust as you say, so indeed it is but with pennance and teares I haue washed away that spot: sometymes thus: *Non est ita, mentimini*, it is not so, you doe bely me, Then agayne: *Verum loquimini, sed fleui, sed ministraui*: you speak the truth but I haue wept, I haue serued: in some other things he sayd: *Verè me accusatis, & quid respondeam non habeo*. You do truly charge me and I know not what to answer, and so dyed, leauing it in doubt whether he were saued or damned. These the & other the like examples do admonish vs with all diligence to cleanse our conscience before
that

at that houre, that so we may not distrust in
the mercy of our Lord.

CHAP. XI.

*Of the eleventh Precept of the Art of dy-
ing well, when our Death is neere,
which is of the third tentatio,
that is of the hatred of God.*

OVR Aduersary the Diuell doth not
only labour as much as he can to rob
such as are to dye, of their sayth and hope,
to draw them into heresy & desperation,
but also strives to separate the friendes of
God from his frendship and to draw them
into his hatred, by blasphemies, & magical
arts; these men for the most part neyther
feare death nor hel, perswading themselves
that in hell they shall lead a merry life be-
ing now become the fellowes of Diuells,
who raygne and rule in those parts: of this
point writeth *Grillandus*, and out of him *Lib. de for*
Martinus Delrio affirming that whē the wit- *quest. 9.*
ches are taken by the officers as themselves *num. 1.*
haue often confessed, that then the Diuell *lib. 6. d.*
seeketh for no more, or is busied in any o- *mag. ca*
ther *1. sect. 3.*

other thing but in perswading them to re-
 mayne obltinate euen vntill death, yet
 though they shold be brought to the place
 of execution, and the fire should be kind-
 led, promising them to deliuer their bo-
 dyes from the halter or fire, and to procure
 that they shold feele no payns in the flames,
 or in case they should dye by that burning
 yet that their death should be without all
 sense or feeling of any paine, and so to passe
 without torment out of this life into the
 happines of the next, that there they shalbe
 like the Diuels themselves endued with as
 great strength knowledge, wealth, power,
 pleasure as the Diuell himseife is. So doth
 the lying Diuell delude and deceaue them.

phes. 5.
 lios. 3.

There is also another sorte of these
 people who albeit they be not properly
 witches or magitians, yet are so blinded
 with the inordinate loue of worldly
 wealth as that they differ very little
 from Infidells: neyther was it without
 cause that the Apostle called couetousnes
 the worship of Idols, for that wealth is the
 Doll, the God, and all the loue and de-
 light of the couetous.

My selfe going one day to visit one
 that was sick & very neere his death, when
 I

he began to speake vnto him about the
preparing of himselfe to dy, he with stout
courage and without all feare answered
me and sayd: I haue desired, Sir, to speake
with you not for my selfe but for my wife
and children; for I now hasten vnto hell,
so as you need not for me to trouble your
selfe any further. And this he spake with
as great a peace and quiet of mind as if he
had talked of walking into the fields, or
going to some towne neere at hand, for so
farre forth had the Diuell subdued & po-
ssessed his soule, as now it desired not, nay
it would not be separated from him, and
yet was this man no Magitian or Necro-
mancer, but practised an art which was
very dangerous and wholly set vpon gains
whether by right or wrong: and thus he
forgot not only God but also his owne
soule. The conclusion in fine was that ha-
uing longe laboured to reclaime him and
draw him to a better mynde, I could doe
nothing with him. Some perhaps wil de-
fire to know of what profession this man
was, of which to the end his death may
be a warning vnto others that practise the
same in case that any be like him as there
are to many, I will not dissemble: he was a

lawyer

lawyer but one of the number of the which care full little whether the cause which they doe defend be iust or wronge; and a little doe they care though the iniure both partes, so that they may fill their owne purses.

And for that I am fallen into this mattter, I will add this also: when on a tyme a very learned lawyer talked with me and explicated the equity of a certayne cause, I breaking off his speech sayd: you seeme to me to defend a bad cause. The lawyer answered that so indeed it was, but quoth he, I am not an *Attorney* for truth or iustice, but for my clyent, I am to make the best of the cause with I haue taken vpon me to defend, let the Iudge looke how he pronounceth the sentence and in fauour of whome. I replyed that in this matter I did not desire that he should belieue me, but that he should belieue Saint Thomas of Aquin a most learned, & most holy Doctour, who writeth in this manner: *Respondeo, Dicendum &c.* I answered, and conclude that it is vnlawfull for any man to cooperate cyther by counsayling, helping, or consenting to doe euill, becaute he who is the counsaillour or cooperatour is in some sort also

2. quest.

art. 3.

To the doer: & the Apostle writing vn-
 the Romans sayth: that not only such as
 do sin but such also as consent to the doers,
 are worthy of death, and hence followeth
 before hath beene sayd, that all such are
 bound to restitution: but it is cleere that
 the Lawier, Attourney, or Aduocate doth
 afford his client both help and counsaile,
 & therefore if wittingly he defend a wrong
 cause, doubtles he sineth grievously and
 is bound to the restitution of whatsoeuer
 losse the other party hath incurred by his
 meanes, helpe, or assistance: if out of ig-
 norance he do defend an vniust cause
 thinking it to be iust, he is excused in such
 sort as ignorance can be excused. So farre
 Saint Thomas, and his Commentour Car-
 dinall Caietan explicateth the last wordes
 of Saint Thomas saying: *Qui omnino defendisset*
&c. He who had defended the cause whe-
 ther it were iust or vniust, although he
 know it not to be vniust doth pleade vn-
 iustly not out of ignorance but with ig-
 norance, which doth not excuse, and they
 also who care not to see and penetrate
 whether the cause that they maynteyne be
 iust or vniust, do manifestly neglect to
 know that, which they are bound to know.

So he.

S

To

To these tentatiōs another may be added which doth not so much hurt as help, although the Diuell vse it with intention only of hurting: for the Diuel vseth oftentimes to be present & to shew himselfe in most dreadfull & vgly shape to such as are today, that in case he be not able to deceaue them yet, that therby at least he may hinder their alacrity and seruour of prayer: so writeth *Sulpitius* of *Saint Martin*, to wit that the Diuell appeared vnto him when he was to dye, vnto whome *Saint Martin* layd *What stāds thou heere for thou bloody beast? Thou shalt fynde no filth in me: and the venerable man Petrus Damianus*, in the life of *S. Odilo* doth write that the Diuell appeared to the same Saint in a most fearefull shape a little before his death, of whome *Saint Odilo* is recounted to haue spoken: *In the bower of my departure in that corner (for he pointed as it were at the place with his finger) I saw a cruell & most dreadfull shape which endeauoured to strike a horrow and dread into me of a most monstrous vision, but Christs grace assisting me it could do me no hurt: And Saint Adelinus Bishop of Sagium writeth of Saint Oportuna the Virgin, ex-*

12. *April.* tant in *Surius* that the Diuell appeared vnto her when shee was to dye in the forme of

of a blackemore, from whose head and
heart did drop downe hoat and liquid
sweat. His eyes were like burning iron that
is taken out of the forge when it casts out
many sparkes, out of his mouth and nose
issued forth a flame of fire, and a stinking
vapour like vnto brimstone.

The cause why God permitteth ho-
ly men to be tempted with those fearefull
visions, is deliuered by an Angell of our
Lord in the life of Saint *Aicardus* to be seen
in *Syrus*, for whereas the Diuell at a
certeyne monastery was busy to get his
prey, a holy Angell who was the Guar-
dian Angell of that monastery sayd vnto
the diuell. Thou shalt heere haue an im-
ployment fruitfull for the monkes, but
not profitable for thee, for the Monkes to
cleanse their synnes, for thee to confusion:
and the diuell replying, am I bound eyther
to these or to any other Christians to fur-
ther their saluation? The Angell answered
in this thou art bound, because whatsoe-
uer is in them that is to be cut of, through
the horror of thy vision shall be purged
or made cleane. And a little after the same
Angell speaking of the diuell sayd vnto S.
Aicardus: Be not afraid of him, he hath no

15. Sept.

« power giuen him to hurt any in this fami-
 « ly, but that only his vgly visiō shall cast the
 « beholders now ready to departe out of
 « their bodies into a wholsom teare which
 « shall take away whatsoeuer yet remayneth
 « to be purged.

CHAP. XII.

*Of the twelfth Precept of the Art of dy-
 ing well, when our Death is neere,
 which is of the first remedy a-
 gainst the Tentations of
 the Diuell.*

VWE haue layed open in the for-
 mer Chapters foure tentations
 which do much molest such as are to dye,
 against which tentations there may be ap-
 plied two sorts of remedies; one of them is
 for such as yet haue the vse of reason and
 can both heare and vnderstand what is
 sayd vnto them, the other is more generall
 and common vnto all, and it is most pro-
 fitable, & secure.

Concerning the first, if the tentati-
 on impugne the Catholike faith, it is no
 way

way conuenient as before we sayd to dispute with the Diuell: but in generall such as be so tempted are to be aduertised that if the tentation be touching the nature of God whom we are to belieue to be one in substance, and three in person; the sicke man is to be taught that he reflect with himselfe that there be many things created not only (spirituall) but also corporall of which we are ignorant; for most men will not be drawn easily to belieue al the flars of the firmament to be greater then the whol world, and yet the mathematicians do easily demonstrate it to be most true: and in case this thinge which is corporall be of many not vnderstood who yet belieue learned men that affirme the same, why wil they not belieue those thinges which God himselfe by his Apostles & Prophets hath reuealed of his owne nature, and by so many, so great signes and miracles hath confirmed the same?

If the tentation be touching those things which we belue god to haue done or still to doe, as specially the transmutation of bread and wyne into the body and bloud of Christ, the accidents of bread & wyne remayning as before, diuers exāples

are to be allcadedged of innumerable things
 which we belue God to haue done where
 as yet we are able to yield no reason therefor.
 Who can conceaue the whole worlde
 the only will and commaund of God to
 haue beene able to be made of nothinge
 And yet many doe belue it, who yet can-
 not be brought to belue the mystery of
 the Blessed Eucharist? Who also (were it
 not warranted by diuine authority) wold
 belue the bodyes of all dead men turned
 into ashes, or into dust, or deuoured by
 beasts or changed into grasse in a moment
 at the commaund of our Lord to rise a-
 gayne? And yet all Catholikes belue this
 and confesse it in their Creed, and the same
 belued the holy Iob before some thou-
 sands, of yeares for he sayth: *I know that my
 Redeemer doth liue, and in the last day I shall rise a-
 gaine out of the earth, and shall be clad againe with
 my skinne: out of these then and other wō-
 derfull workes of God which far surpasse
 our reach and capacity and are by the ho-
 ly Catholike Church propounded for all
 to belue, we may be induced to belue
 the other, because the Church as testifieth
 the Apostle is: The pillar & foundation of Truth.
 These things and the lik may be proposed*

Iob. 19.

1. Tim. 3.

ynto

unto such as are tempted about matters belonging vnto fayth.

Such as are tempted about their hope, to them the greatnes of Gods mercy which is infinit and farre exceeding the number or greatnes of all our synnes, is to be explicated. Holy David sayth in the psalme: *Our Lord is gracious and mercifull, he is patient and very mercifull, our Lord is good vnto all and his mercyes are ouer all his workes.* Againe he is to be put in mynde of the propitiation or sacrifice to appease Gods wrath offered vp by the mediator of God & man Chrillt Iesus vpō the crosse, of which S. Iohn saith: *He is the propitiatio for our sins, & not for ours alon, but also for the sins of the whole world.* Thirdly the force of pennance is to be layed open before him, which if it proceed from a hart truly contrite, it neuer hath any repulse from God, for the prophet most truly wrote: *God will not despise a contrite & humbled hart;* Then also let such a one call to his remembrance the example of the prodigall childe who had scarcely pronounced these wordes: *Father I haue sinned against heauen and before thee:* when as presently the bowells of his louing Father were moued to compassion, and he cast himselfe on his sonnes

Psal. 144.

1. Ioan. 2.

Psalme. 50.

armes, imbraced him, vested him anew, put a ring on his finger, and caused a great banquet to be made ready for him, and all this because his sonne that had beene lost was now found agayne.

Last of all the example of the Apostle *S. Paul* is to be proposed, who whiles yet he did persecute the Church was preuented by the grace of God and changed from a persecutour into a preacher, and this as the same Apostle writeth hapned to him, that all sinners by his example might be conuerted, & no mā though neuer so wicked might despaire of the mercy of God: This is a saythful saying & worthy of al acceptance, that Christ Iesus came into this world to saue sinners, of whome I am the first or chiefe: but therefore haue I obteyned mercy that in me Christ Iesus might shew all his patience for the instruction of such as should beerafter believe in him to euerlasting life.

But such as are tempted with the most grieuoustentation of al other, I mean with that which is against the loue of God, and are prouoked to hate him, and to loue the Diuell: First they are to be taught that the Diuell is a lyar: for thus sayd our Saviour of him: *VWhen the Diuell speaketh a lye he speaketh of his owne, because he is a lyar, and Fa-*

her of it: where these words, and Father of
it, do signify the Diuell to be the Father of
lyes, as both Saint *Augustine* and Saint *Chry-*
ostome doe teach, for the Diuell first before
all other beganne to lye when he sayd vn-
to *Eue* and by her vnto *Adam*: *nequaquam mo-*
riemini, you shall not dye: for God had said
vnto *Adam*, that he should not eate of the
forbidden tree if he would neuer dye: on
the other side the Diuell sayd, that they
should eate because they should not dye:
therefore there is no credit to be giuen vn-
to the Diuell because he is a lyar, and the
Father of lies: agayne the Diuell is already
adiudged vnto hell fire withall his com-
plices, for thus God will speake vnto the
wicked at the day of iudgement: *Goe yee ac-*
cursed into hell fire which is prepared for the Diuell
and his Angells; they do therefore greatly erre
who submit themselves to the Diuell ho-
ping after death to rule and raigne in hell
with him, and there to haue great wealth
and all manner of pleasures; and finally it
is cleere by experience that all the promises
of the Diuell are deceitfull: for hitherto
there hath not beene one found that euer I
could heare of who hath euer receaued the
great treasures which the Diuell promised

Tract. 41.
in Ioan.
hom. 42.
in Ioan.
Genes. 3.

him, or being condemned by lawfull authority to prison, or to the galleys, or to death, hath beene able by his meanes to be deliuered.

These three things if they were seriously considered of such as desire their owne saluation, perhaps there would be very few, or rather none at all that would euer presume to fall from him who is true God, & truly most powerfull, most wise most good, to the diuel most lying, most beggarly, most miserable.

Of the fourth tentation we need not speake seeing that it hath euidently beene shewed that this tentatiō is not so hurtfull as healthfull vnto such as doe dye; or if any desire a remedy out of the Scriptures to be able the better to beare & endure the same, let him whils that horrible spectacle doth last, cyther reade or cause to be read vnto him the six & twentieth psalme, which be- ginneeth thus, *Dominus illuminatio mea & salus mea quem timebo*? Our Lord is my light, and my saluation, whome shall I feare?

CHAP. XIII.

*Of the thirteenth Precept of this Art of
dying well, when our Death is neere,
which is of the second remedy against
the temptation of the Diuell.*

VVE haue dispatched the first re-
medy against the particuler as-
saults of the Diuell, now we wil explicat
the second which is common to all tenta-
tions: this great and soueraygne remedy
consisteth in prayers made vnto God whe-
ther the sicke man be able to pray for him-
selfe, or whether others pray for him, or
whether both the one, and the other, that
is the prayer of the sicke man, and prayers
of such as shall then be about him be vni-
ted iointly togeather, for certayne it is the
prayers of such as feare God to be of great
force, especially seeing that we know for
certeyne that the Diuell can no further
tempt vs then it shall please God to permit
him, for like a roaring lyon, or mad dog
he is bound with an iron chaine, and can
not byte at his pleasure, but as far forth as
God

Psal. 34.

God who with his Almighty hand doth
 gouerne the same chayne, permit him to
 byte. This we haue in Saint *Augustine* ex-
 pounding these wordes of the psalme: *Di-*
anima mea salus tua ego sum : Say vnto my
 soule I am thy saluation; where allcadging
 the example of *Iob* thus he writeth: *Ostendit*
hoc Deus &c. This doth God shew in the
 true cause of that holy *Iob*, because the di-
 uell himselfe hath no power to take away
 these temporall thinges vntill he haue re-
 ceaued it from that supreme power : he
 could enuy at the holy man, but could he
 hurt him? He could accuse him, but could
 he condemne him? Was he able to take a-
 ny thing from him? Was he able to take
 so much as one naile of his hands or
 feet? Could he hurt the least hayre of
 his head, vntill he sayd vnto God : *Mitte*
manum tuam, extend thy hand? What is
 meant by this speach *extend thy hand*? Giue
 me power : well; he receaued power,
 he did tempt, the other was tempted,
 yet he that was tempted did conquer, and
 the tempter was vanquished. For God
 who permitted the Diuell to take all a-
 way from the Saint; he interiourly left
 not his seruant, but made the soule of his
 seruant

eruant a sword to subdue the Diuel him-
 selfe. What power is this? I speake of man:
 for man in Paradise is overcome, and Iob,
 overcome meth on the dunghill: in Paradise
 man was overcome of the Diuell by the
 woman; here Iob overcame the Diuell and
 the woman together.

The same thinge which Saint Au-
 gustine teacheth to wit that the Diuell can
 do no more then God permitteth him, S.
 Antony, and S. Francis haue taught vs by
 their examples, of the former thus spea-
 keth Saint Athanasius who wrote his life:
Antonius multitudine demoniorum vallatus &c.
 Antony being enuironed with a multi-
 tude of diuells as one that scorned his e-
 nemyes, sayd vnto them, it that you had
 any strength one were inough for the co-
 bat, but for that God hauing weakened
 you, your strength is lost, and you strue
 by multitudes to cast vs into feare, wher-
 as this very attempt is a great signe of
 weakenesse, because you take vpon you
 the shapes of vnreasonable beasts: agayne
 with great confidence he sayd; if you be
 able to doe any thing, if our Lord hath
 giuen you power ouer me, deuoure what
 is graunted you; and if you cannot, why
 doe

doe you leese your labour in vayne? The
 " signe of the Crosse, and sayth towards
 " our Lord is an inpregnable bulwarke for
 " our defence.

" Saint Bonauenture relateth almost the
 " very same of Saint Francis saying: *Loca so-*
In vita ca. litaria querens &c. Seeking for solitary
 Io. places; to them and to forlorne Churches
 " he went in the night tyme to pray, where
 " he oftentimes endured most horrible as-
 " saults of the Diuells, who sensibly con-
 " tending with him laboured to hinder his
 " earnest desire of prayer; but he defended
 " with heauenly armour, by how much
 " more strongly he was assayed by his ene-
 " mies, by so much the more strong was he
 " & more feruent in his actions; confident-
 " ly saying vnto Christ, *protect me vnder the*
 " *shadow of thy wings, from the face of the wicked*
 " *that haue afflicted me:* and then to the diuells
 " he sayd, doe what you can agaynst me you
 " wicked and deccatfull fiends: for you can
 " doe no more then the hand of God per-
 " mits you, and I stand here ready with all
 " comfort and ioy to suffer whatsoever he
 " hath determined to be inflicted: which
 " courage of mynde the proud diuells not
 " enduring, departed with confusion. S. he.

And

And this firme and sure foundation being layed, that the diuell can do no more then that God permits him, it cannot be doubted or, but that a feruent prayer made vnto God, cyther by the sicke man, or standers by or all togeather is of great force in this behalfe especially if such as pray be in Gods frendship & fauour.

There is a most notable example of this thing in Saint Gregory who affirmeth this example to haue hapned in his owne monastery and sayth, that he had spoken thereof in a sermon to the people: these are his wordes: *Is de quo &c.* He of whome I 4. Dialog remember to haue made mention in my Cap. 37. homilyes made before the people was a very vnquiet childe, his name was Theodorus, who more out of necessity then any desire entred with his brother into our monastery, to whome euery thing seemed troublesome which any did speake vnto him for his saluation, for the thinges that were good he could not only not doe, but neyther could he endure to heare them, & by swearing, fretting, and scoffing, protested that he would neuer take the habit of the holy rule: in the last contagious sicknesse which tooke away no small part of

part of the people of this Citty, the infection took him about his groine, and was brought so low as that he was ready to dye; and being in his agony the brethren came about him to help his passage with their prayers: now his body from the vnter parts was dead, and the vitall heate did only pant within his brest, all the brethren beganne so much the more earnestly to pray for him, by how much they saw his end more and more to hasten: then on a soden he beganne to cry out to the brethren there present, and with great noyse to break of their prayers, or at least to hinder them saying: depart, depart, behold I am giuen ouer to a dragon to be deuoured who for that you are present cannot deuoure me: he hath taken in my head into his mouth, depart I pray that he may torment me no more, but let him doe that he is come for; if I be giuen ouer to him to be deuoured why for your sake do I stay? The brethren beganne to say vnto him: what is that thou sayst brother? Make the signe of the holy Crosse: he answered saying I would signe my selfe, but I am not able because I am prest downe with the scales of this dragon: when the brethren heard

lasting happynesse, when as no man can
fal away from that happines, but he must
fall into the guile of endles perdition.

To conceaue this matter the bet-
ter as being of greatest importance I haue
thought it expedient briefly to ponder
the wordes of Saint Paul in his second e-
pistle to the Corinthians: *Id enim quod in*
presenti est momentanem &c. For our tribu- 2. Cor. 4^o
lation which in this life is momentary »
and light, worketh in vs aboue measure »
on high an euerlasting weight of glory, »
we not contemplating the things that are »
scene, but which are not scene: for the »
things which are scene are temporall, »
the thinges which are not scene eternall. »
These Apostolicall and golden words to
a spirituall man are most easy and plaine,
and out of them alone without al diffi-
culty he learnes the art of liuing, and the
art of dying well: but to a carnall & ten-
sual man, they are as obscure as any Cym-
merian darkenes, and sound as the He-
brue or Arabicke tongues do to one who
knoweth no other but the Latyn or
Greeke.

A spirituall man gathereth out of
these wordes the tribulations of this life

although most grieuous, endured & borne for the loue of God to be most light, and most short, albeit they should last for many yeares, because whatsoeuer hath an end cannot be properly sayd to be of long continuance; and the same tribulations to merit before God so great riches as that an vnmeasurable & euer during treasure of glory, and all good things is purchased by them; out of which all men of capacity may see that these tribulations are not to be feared, but we are to feare our sins, neither are temporall emoluments to be much regarded, but eternall only. And hence it followeth that men are to liue well on earth, that they may happily raigne in heauen, and consequently liue & dy most securely.

But sensuall men, that haue no spirit, who in wordes say that they be- lieue the words of the Scripture, and *deny it in deeds*, they doe plainly peruert the words of the Apostle, and say, it not with their tongue, yet in their hart, that po- uerty, ignorance, ignominy, iniuries, tribulations are most grieuous, & there- fore with all care to be auoyded, preuen- ted, & repelled; albeit they should for that
end

end lye, deceaue, commit murther, offend God, and afterwards go to hell fire. For say these men, who knoweth whether any where there be a hell? Or who hath euer scene this eternall weight of glory? But we fynde by experience, we know for certeyne, yea we feele with our hands pouerty, ignominy and iniuries to be ill. Thus doth the world and such as are of the world not deliuer in wordes, but testify in their actions, and this is the cause why the greatest part of men doe liue ill, and dye most miserably.

And to alleage an example or two of the bad death of the damned, we haue in the fourth booke of *S. Gregories Dialogues*, the example of one *Crisorius*, who being one of them whom I now described, a politike fellow, wise, and in worldly affayres very practicall, but withall as *S. Gregory* noteth very proud, and couetous; this man being now come to the end of his life, opening his eyes saw most filthy and vgly spirits to stand before him, & to draw neere that they might take him away perforce, and carry him into hell; the poore man began to tremble, to wax pale, and with lowd cryes to aske for re-

spit, crying and saying: *Inducias vel vsque mane, inducias vel vsque mane*: respit but till to morow, respit but till to morrow, and whiles he thus cryed, euen in the very speaking his soule was taken away from his body: by which it is most cleere that he saw that vision for our instruction that it might be a warning to vs, seeing that in respect of himselfe it was nothing auayleable. And this vsually hapneth vnto such as differ or delay their amendment vntill the last houre of their life, and of this number are they to be reckoned who as Saint *Gregory* sayth in the beginning of his fourth booke, doe not easily belieue any thinge that they do not see with their eyes, or if they belieue, they doe not belieue as they should, by reforming their liues to the prescript of vertue.

Another example is in the same place where Saint *Gregory* writeth of a Monke that was an Hypocrite, who was thought to fast whiles in the meane tyme he did secretly eate and drinke: and the same Saint affirmeth the sayd Monke to be damned in hell fire, for he acknowledged his synne but did no pennance for it: for God on the one side would haue his
Hi-

Hipocrisy detected, and on the other gaue him not grace to repent, that others may learne not to delay their cōfession & penitance vntill the end of their life. But not to stay longer in discourfing of fuch who through their owne negligence haue not learned the art of liuing well & therefore haue miscaryed in their ends; I returne to the wordes of S. Paul which are very full of myfteryes & most wholfom documētis.

First it is good to note how far the Apostle doth extenuate his owne merits, and labours endured for Christ, and extolleth the glory of the Kingdome of heauen which is the reward of our merits: That (sayth he) of our tribulation is momentary and light, this is the extenuation of his merits. The Apostle with all possible endeauiour had laboured almost forty yeares, for when he was called by a voice from heauen vnto Christ he was a young man, for so it is written in the Acts of Cap. 7. the Apostles: the stoners of Saint Stephen, *deposuerunt vestimenta sua secus pedes adulescentis qui vocabatur Saulus*: they layed their garments at the feet of a young man called Saul. He liued a Christian euē vnto his old age, for so he writeth of himselfe vn-

to Philemon: *cum sis sicut Paulus senex*, seeing
 that he was like Paul an old man, & therefore
 he followed his youth, his middle and
 old age in the seruice of Christ, and yet
 he sayeth, that his tribulations which
 were continuall without intermission,
 from his conversion vntill his Martyrdom,
 were but momentary: and what he sayeth
 is true, if his tribulations be compared
 vnto the eternity of everlasting felicity,
 though in respect of our tyme they dured
 for a long while.

To the shortnes he addeth their
 lightnes: *Momentaneum & leue tribulationu
 nostra*; And yet how sharp and cruell his
 tribulations were, himself declareth whe

Cor. 4. in the first to the Corinthians he sayth: *Vtq;
 in hanc horam &c.* Even vnto this houre we
 " hunger and thirst, are naked and are bea-
 " ten or buffeted with fitts, and haue no
 " place of aboad and labour with our own
 " hands; we are cursed, and we blesse; we
 " suffer persecution, and endure it; we are
 " blasphemed and we entreat, we are made
 " as it were the filth of the worlde and the
 " scum of all euen vntill this present tyme:
 and in his other Epistle vnto the same

Cor. 11. Corinthians he addeth further: *In laboribus
 plurimis*

plurimis &c. In very many labours, in pri-
sons more often, in strips about measure,
in deaths often, of the Iewes five times
had I forty lathes save one, thrice was I
beaten with rods, once was I stoned,
thrice I suffered shipwracke, night & day
I was in the depth of the sea, often in
trauell, in dangers of waters, in dangers
of thieves, in dangers by myne owne
countrymen, in dangers by Gentiles, in
dangers in the citty, in dangers in the
wildernes, in dangers on the sea, in dan-
gers amongst false brethren; in labour &
trouble, in often watching, in hunger &
thirst, in often fasting, in cold and na-
kednes. These are the tribulations which
he calleth light, which although in the
selues most heauy yet the loue of Christ &
greatnes of reward made them worthily
to seeme most light.

The Apostle annexeth the great-
nes of reward saying: that this momen-
tary tribulation worketh in vs on high
the euerlasting weight of glory; where af-
ter the manner of holy Scripture which
accommodates it selfe to our capacity,
the Apostle describeth the reward of our
labours by the similitude of the greatnes
of

of some corporall things: for a corporall thing is then sayd to be great when it is high, permanent, large, and deep: of the height of the glory of Saints he sayth, *aboue measure in height*, that is, the reward of our labours shal be aboue measure high, in so much as no height can be conceaued greater; of the durance or length he sayth *aeternum*, eternall, to wit, it shall haue no end, in comparison whereof all durance is most short and may be rearmed momentary; of the largenes and depth he sayth, *the weight of glory*; the name of glory signifieth the blessednes of Saints to be like vnto splendour or light which is spread abroad and filleth all thinges: the word *weight* signifieth the depth of some solide and full thing, and which is not superficial and empty, but most solid, most full. The glory then of the Saints shall be a certayne thing aboue al manner and measure high, it shall be eternall, most solid, most full, most happy.

And for that sensuall men conceaue not these things, the inhabitants I meane of this world, the Apostle added: *we not beholding the things that are seene, but the things that are not seene, for the thinges that are seene are*
tempo-

temporall, the thinges which are not scene eternall: this is the entiere, and true cause why so few do learne this art we treat of, for eyther men do not at all think, or else think not seriously as they should on these thinges which are not scene and are eternall, but are altogeather busied in considering the beauty and vtility of corporal and transitory thinges which are scene with their mortall eyes, and this only is the difference betwix brute beasts & sensual men without spirit, that beasts think on nothing but that which is present before their eyes, because they are not capable of reason whereby they might reflect on thinges to come which are eternall: but carnall and sensuall men do not thinke or consider thinges to come and eternall, because they being taken and tyed with the birdlime of carnall concupiscence will not lift vp their mynds frō their present delights, and direct it to thinges to come which alone are truly great, pretious, everlasting: and this much of the first consideration of the words of S. Paul.

Another consideration no lesse profitable and fruitfull is peculiar for them
that

that already haue descended into the pit
 of perdition, for they whose eyes of their
 soule, the smart of torments which they
 endure, hath opened, which in this life
 synne had shut; they I say do now mani-
 festly perceauce the prosperities of this
 world, as riches, honours, delights, King-
 domes, and Empires in respect of their e-
 uer during, neuer ending torments, to
 haue beene both momentary and light,
 and yet for the attayning of them they
 are not only thus punished, but haue also
 lost vnspcakable ioy, and euerlasting glo-
 ry, for which cause they shall still with
 excessiue griefe lament, and shall fynd no
 comfort, because whiles they liued on
 earth they were such fooles as for so fraile
 and transitory thinges, not indeed good
 but the shadowes rather of good thinges,
 to loose these heauenly riches, which
 haue aboue measure in height the e-
 uerlasting weight or poysse also of glo-
 ry.

Let vs heare their wordes in the
 booke of wisdome for it pleased the holy
 Ghost in that booke to set downe the
 speaches of these fooles, nothing at all a-
 uayleable to the speakers, but vnto vs if

The Art how to dye well.

315

We will our selues they may be very fru-
itfull and profitable : thus they speake :
Ergo errauimus à via veritatis, & iustum lumen
non luxit nobis &c We haue erred therefore
from the way o truth, and the light of
iustice hath not shined vnto vs : we are »
wearyed in the way of iniquity & perdi- »
tion, and we haue walked hard ways, but »
we haue not knowne the way of our »
Lord : what hath pride auayled vs, or »
what hath the vantage of our riches yiel- »
ded vs? All these things haue passed away »
like a shadow, and as a forerunning me- »
ssenger, and as a ship that passeth ouer »
the wauiing water, whereof when it is »
past no signe can be scene, and like a bird, »
that flyeth through ayre, of whose pas- »
sadge there is no marke or token. So the »
wise man. Out of which we do not on- »
ly perceauē that sensuall men are so doe
pennance in hell for that for this small &
temporall trash they haue lost infinite
great and eternall wealth, but also for
that they haue so much laboured and we-
aryed themselves in pursuing and pre-
seruing these temporall commodities,
which is most true: & oftē it falls out that
such as contemne all earthly thinges doe
liue

liue more merily & cheerfully then those
who abound with all wealth and ho-
nour.

Truly Saint Paul whose words we
endeauoured to explicate, sayth of him-
selfe, *Repletus sum consolatione, superabundo*
gaudio in omni tribulatione nostra. I am filled
2. Cor. 7. with comfort, I do ouerabound with
ioy in all our tribulation. Saint Athanasi-
us in the life of Saint Anthony who had left
all, writeth; that he was neuer seene to be
sadd: and the same may be sayd of all the
Saints, although most poore and labou-
ring perpetually in prayer, in fasting, &
mortification of their owne flesh: and
therefore they who for the gayning and
getting of worldly riches are not afraid
to leese eternall, they do only altogether
leese the later, but for the most part they
leese their internall comfort and ioy; and
so whilest they seeke for earthly happy-
nes, they leese both earthly and heauen-
ly together.

Is it not therefore expedient that
we who are yet liuing should learne to
be wise by the example of such as haue
gone before vs? truly if when we make a
iourney one should tell vs that the way
we

we tooke did not leade vnto the place where we meant to go, but to a dāgerous downfall or den of theeuces; there is no man but would thanke his admonisher, and presently put himselfe into the right way: and if we haue so great care in a corporall and temporall danger, truly it is meeete that much more willingly and cheerfully we do the same where the dāger is both corporall and spirituall, temporall & euerlasting.

Lastly there remayneth a consideration for these men who are so carnal & sensuall that they esteeme not the losse of eternall life, and that glory which surpasseth all vnderstanding: these men are to be warned that in case they esteeme not the glory of heauen which they neuer saw; at least they contemne not the fire & brimstone and other corporall punishments which they know, and which in hell are found to be most outragious: truly carnall pleasure which in this life is light and momentary doth worke in the wicked aboue measure an euerlasting weight of misery. And truly our Lord & Sauour Christ in the last day in few words will make this euident, saying: go
ye

ye accursed into euerlasting fire prepared
for the Diuell & his Angells.

But S. Iohn in his Apocalips hath
expressed more fully what māner of tor-
ments are prepared for the Diuell and his
Angells & for men circumuented & sedu-
ced by thele Apostata spirits of the Diuell
Prince of the wicked: thus we reade in the

Apoc. 20. *Apocalips: Et Diabolus &c.* And the Diuell
 « who seduced them was cast into the lake
 « of fire, and brimstone where the beast &
 « the false Prophet shall be tormented day
 « and night for euer: & in the next Chap. of
Cap. 21. others condemned to hell he sayth: to the
 « fearfull & vnbelieuing, and to the ex-
 « crable & murtherers, & fornicatours and
 « forcerers & idolaters, & al lyars, their part
 « shalbe in the lake that burneth with fire
 « & brimstone, which is the second death:
 of which words, the very first only needeth
 explicatiō, for the other sins are ma-
 nifest & cleere. S. Iohn calleth the *fearefull*,
 those who dare not resist the tempter be
 he Diuell or man, but presently yield
 and consent to the temptation; to such
 S. Iames sayth: *resistite Diabolo & fugiet à vobis*,
 resist the Diuell & he will fly from you,
 & there are not a few but rather innume-
 rable

What heere will carnall men say? For that all temporall emoluments what-soeuer are momentary & light, we haue all learned by our owne and other mens experience: that the torments of hell fire are most weighty & to endure for euer, the holy Scriptures, in which no falsity can be cōteyned, do cleerly testify. Out of which it followeth that the total summe of this Art of dying well is, that which is comprized in the three ensuing propositions, or which is euinced in the sillogisme following in the next, and last Chapter of this booke.

CHAP.

C H A P. X V I I.

*The Summe, or Abridgement of the
Art of dying well.*

AS well the comfort as the tribulation of this life is momentary, and small; the comfort and tribulation of the next life is for durāce euerlasting, for greatnesse without measure: theretore they are fooles who contemne the comfort & tribulation of the next life. The first proposition of this argument is cleere by experience, the assumption is more cleare in the Scriptures which are penned by the holy Ghost; the conclusion followeth inevitably out of them both; if thē any one will easily and soone learne this art, let him not content himselfe with the reading of this or the like bookes, but let him attentiuely consider not once but often, not of curiosity to learne, but out of sincere intention to liue and dye well what distancethere is betweene momentary things and euerlasting, betweene thinges of no moment, and such as are of most

most importance, most weighty? and if he desire to be thoroughly grounded in this most profitable & perspicuous truth let him call to mynde the examples of such as haue beene before vs, whether by good life they came to a good end, or by their ill behaviour haue euerlastingly perished; & to ease him of the labour of seeking after examples, I will help him to three payre of them, one of Kings, one of priuate men, & the last payre of Clergy men; and all these I wil take out of the holy Scripture.

The first shall be of *Saul* and *David*. *Saul* whiles that he was a priuate man, & poore, was so honest and good as that the Scripture testifyeth there was not a better then he amongst the children of *Israel*: being made King he changed his behaviour, in so much as there was not found a worse then he: for he persecuted *David* who was innocent euen vnto death, and that for no other cause, but for that he suspected that *David* should be a King & raigne after him; and when he had raygned 20. yeares he was slayne in warre & descended to hell, *David* a faythfull and vertuous man, after a long persecution procured by *Saul*, was declared King, and for

for forty yeares raygned & gouerned his Kingdome most prudently and iustly, in which tyme he endured many tribulations, & at length rested in peace.

Now let vs compare togeather the comforts and tribulations of them both, & see whether of the had better learned the art of liuing & dying well. *Saul* whils he liued had not that cleere and perfect delight, which yet of all others is wont to be greatest in Kings, and men of supreme authority, whiles he swayed the scepter, & that for the great hatred wherewith he pursued *Dauid*, & therefore he tasted not in the twenty yeares of his raigh the sweetnes of his crowne without the gall of enuy: those yeares being expired all the pleasure of this life left him, and there succeeded a perfect, and euerlasting calamity: and now for the space well neere of two thousand threescore & ten yeares, his chiefeft part to wit his soule, liueth in vnspeakable torments, & that which is more miserable these torments are to endure for euer. *Dauid* on the other side liued 70. yeares and raigned of that number forty, and although he tasted of tribulations, and these neyther few nor small, yet found he very frequent & singular

ular comforts out of the reuelations he
had from God which he expressed in his
most sweet and heavenly psalmes, & af-
ter his death descended not into tormets
but with the holy Fathers into repose, &
the bosome of *Abraham*, and after the re-
surrection of our Saviour, he ascended
with Christ into the euersing King-
dome of heauen.

Let the Reader now iudge whe-
ther the passadge of the wicked frō their
body be not most miserable; although it
be of Kings, and Emperours, and the pa-
ssage of the iust most happy be it also cy-
ther of Kings or Emperours. *Saul* as I sayd
raygned twenty yeares and now after his
death for two thousand yeares and more
hath remayned without all rest in hell
fire: what comparison (deere Christian)
is there betweene twenty and two thou-
sand yeares? who would desire to haue
twenty yeares of all possible and perfect
pleasure in this life, if for certeyn he shold
know that for the same he shold remayn
two thousand yeares in a burning for-
nace? And is there any so sensles who
would vndergo the greatest torment that
can be deuiled, I say not for two thousand
but two hundred yeares, that he might
here

here enioy neuer so great pleasure? What if hereunto I should add the torment of hell which is not to endure for two thousand yeares only, but for euer without any end at all? Surely this eternity of torments, without all intermission, without all rest of repose is so great a matter as it may make euen an iron hart, or brazen brest to stoope and do pennance. And the same consideration may the reader apply vnto *David*, and weigh as it were in a balance his tribulation which was momentary and light, with that eminent and euerlasting glory and pleasure, which the same King now after his death atteyned in heauen; although the torments of hell vse more to moue vs then the ioyes of paradise.

The second example shalbe of the *Glutton* and *Lazarus* in *S. Luke*. The rich *Glutton* for a small while made merry with his friends, for he was clad in purple and silke, and feasted euery day sumptuously. *Lazarus* on the other side was a beggar & lay sicke at the gate of the glutton full of soares, and desired to be fedd with the crummes which fell from the rich mans table, & no man did graue the: but a little after al these things were changed

ed and turned vpside downe: the rich
Glutton dyed and descended into hell: *Lazarus*
also dyed & was caryed by the An-
gells into a place of rest, to wit, into the
bosome of *Abraham*. And truly the Glutton
after a very short comfort beganne to be
tormented in the infernall flames, and
there now is tormented, and for euer shal
be without all rest or stop. *Lazarus* being
poore, patient, and vertuouse, after a short
tribulation passed vnto rest in the bosom
of *Abraham*, and after the resurrection of
Christ entred into heauen, where for
euer he shall remayne in glory. Certainly
had we liued at that tyme few or none of
vs would haue desired to be like *Lazarus*,
but all or the most part had desired to be
like the rich Glutton, and yet now all of
vs doe esteeme *Lazarus* to be most happy,
and the Glutton most miserable: why
then doe we not now whiles the choyce
is in our hands chuse the vertue of *Laza-
rus* rather then the vices of the glutton? I
say not that riches are to be condemned,
seeing that *Abraham*, *David*, and many o-
ther Saints were rich, but gluttony, ryot,
vanity, want of compassion, and other
vices which brought this Glutton vnto
hell fire are to be condemned: neyther do

we only looke on the pouerty and soares of *Lazarus*, but we commend his patience & piety although that this be much more to be admired in vs, that we knowing things to stand thus, and esteeming the glutton most foolish, and *Lazarus* most wise, yet that there are so many found that continually imitate the folly of the glutton, when as they may be assured that they shall be like vnto him in torments, as they haue been like him in their vicious life and wicked courses

The third example that remayneth is *of Iudas the traytour* and *S. Mattheas*, who succeeded the sayd *Iudas* in the Apostleship. *Iudas* was vnhappy in this world, & most vnhappy in the next; three yeares he followed our Sauour, still labouring by sacrilegious theft to fill his purse; not contented with that mony which he took for himself out of the cōmon allowance, but the infectiō of couetousnes pricking him forward he came at last to that point as he sold his Lord and maister, but afterwards being driuē by the diuell into despair, he restored the mony, and changed himself, & so lost both temporall & euerlasting life: & therefore our S. our pronounced that dreadfull sentence of him:

It had beene good for him that he had neuer beene *Matth. 2*
 born. S. Matthias w^h succeeded him, that is
 to say was chosen in his place, endured a
 momētary labour & trouble not without
 great abōdānce of heavenly delights; &
 now al his labour & trouble being ended
 he raigneth most happily with Christ in
 heauen, whome moſt faithfully he ſerued
 & honoured vpon earth.

This comparison of *Iudas* with S. *Mat-*
thias perteyneth vnto Biſhops & religious
 mē. *Iudas* was an Apoſtle & conſequenti
 deſigned to be Biſhop, for of *Iudas* and S
Matthias S. *Peter* interpreted theſe words of
 the pſalm, *Let anothe* tak his Biſhoprike; & the
 ſame *Iudas* is to be reckoned among the
 religious, becauſe S. *Peter* ſayd of al the A
 poſtles: *Behold we haue left all & haue followed*
thee, what ſhall we haue for the ſame? *Iudas* then
 of al others moſt vntortunat, after he had
 fallen down from the ſoueraigne ſtate of
 perfection, by reſtoring the mony he loſt
 that little gayn which he had ſo il gottē,
 & making himſelfe his own hang-mā, is
 now damned to endles puniſhment; who
 may be an example vnto al Biſhops & re-
 ligiouſ men to looke about them, & ſee
 how thin walke, & what dāger hangs o-
 uer their heads vnleſs by good life they be
 an-

answerable to the perfectio of their state
vnto which God had called the: for Sa
& the Glutton departed by death fro the
temporal felicity, & came into endles mis-
ery: Iudas had no temporal felicity at all, but
the shadow oly & hope of felicity, & yet
by killing himself he came to euerlasting
damnation & that more grieuous then the
other, eyther Saul I mean or the glutton. And
in case that Iudas had enriched himself a-
gainst all men of the world, & yet had after-
wards come to eternall pouerty, & endles tor-
ments of hell, as indeed he came, what
good had the huge heap of all his riches
done him?

Let then the argument which I made
in the beginning of this Chap. & which
now I repeat out of the wordes of the A-
postle, remayn most firme & vncōtroled.
Our tribulation which now is but for a moment &
light, worketh aboue measure, most eminently, an
euerlasting weight of glory in vs: we not looking at
the things that are seene, but at the things that are
not seene: for the things that are seene are Tem-
porall, but the thinges which are not seene are E-

ternally

FINIS

made
which
the A-
led.
nt &
, an
ng at
t are
em-
e E-